

# The Catholic Educational Review

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## EXTRA-CURRICULAR EDUCATION FOR RURAL YOUTH <sup>1</sup>

In our American schools extra-curricular activities are as old as the schools themselves. The pioneer schools had their spelling bees, their Friday afternoon orations and their interminable commencements. Under the broad meaning of the term "extra-curricular education" comes all the agencies and influences which the pupil contacts outside of the regular school hours. In this sense they are synonymous with the informal agencies of education. Many of these are unorganized and haphazard, such as the example and influence of home life, recreational and social activities. Others are organized, such as clubs, societies, etc. In a stricter sense and in the meaning intended when used in connection with formal education, extra-curricular activities are those educational and training activities organized and directed by the school to supplement its regular curricular work. Their primary function is the furtherance of the pupils' individual, cultural and vocational interests and the development of his social and religious life along desirable lines.

What is new about these extra-curricular activities is their increase in numbers and variety and their penetration into the regularly organized school day. Of late years these activities have become a large part of school life, particularly on the secondary level. In fact, it is now practically impossible to distinguish clearly between curriculum activities and extra-curriculum activities. There is a gradually increasing tendency to consider clubs, dramatics, publications and similar work as integral parts of the school program. In many schools such activities

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are not relegated to after school hours, but are carried on during the school day in practically the same way as are the "regular" school subjects. This development seems to have been the outgrowth of a broader view of secondary education built upon the needs both of the adolescent and of our modern democratic form of society. It is a recognition of the fact that the curriculum, in the sense of studies carried on formally in a regular classroom, is too narrow to meet all the educational responsibilities placed upon the school of today.

In general, school administrators, teachers and parents have come to an appreciation of the educational values of extra class activities in the school. In the large urban high schools a great deal of attention is given to their encouragement, organization, and guidance. In junior high schools especially, they are regarded as an essential and integral part of school life and are given a definite place in the school program. In the large high schools, both junior and senior, plans have been devised for the organization and control of these activities through student boards, student councils, alumni committees and various systems of faculty advisors. Responsibility for their promotion and guidance is now considered a definite part of each teacher's work. For the sake of clarity it should be added that by high schools or secondary schools is meant today those schools which enroll pupils from the seventh through the twelfth grade. Thus, ordinarily the child enters on the secondary level of our present day public school system at the age of ten or eleven.

Secondary schools in rural and village communities have not accomplished as much as urban schools either in the promotion and organization of extra-curricular activities or in their incorporation as a regular part of the school program. In some schools they are considered superfluous and unnecessary; in a large number of schools they receive but scant attention; and in others they are actively encouraged and directed. This holds true for both the public schools and our Catholic schools. Because of the small enrollment, the limited number of teachers, the heavy teaching load and the geographical environment of the rural or village school, the problems of providing adequate and appropriate student activities and directing them when organized, have offered special difficulties.

Several studies have been made of the number and kinds of

activities carried on in rural and village schools. Among the extra-class activities found in small high schools in 45 states are the following, listed in the order of their frequency: Athletic associations, school paper or space in local paper, literary clubs, glee clubs, orchestras, debating societies, boy scouts, girl scouts, science clubs, school annual, student councils, bands. Strange to say, that distinctly rural and highly educational activity—the 4-H Club—is seldom listed as an extra-curricular activity of the small town, village or country school. Perhaps it is not generally considered as having any direct connection with the school and perhaps also because it is so directly under the county agricultural agent and the extension worker.

In small village and rural schools, particularly the rural school, attention to the pupils' social needs is of special importance. In a large proportion of small communities the opportunities for sociability outside the school are extremely limited. Because of the social lacks or deficiencies of the community, the small high school often has an unusual opportunity to promote and guide sociability among its pupils and give them much needed social training. With careful guidance and selection, these activities may become the means of developing in the student ease and confidence in making social contacts, habits of courtesy and the various social conventions. All this will contribute to their general training and culture, bring them in more intimate contact with their neighbors and when directed by the church, will help to promote a greater love and loyalty to their parish and their religion.

All extra-class activities in the school should have some definite bearing on the attainment of the objectives of the school. Generally speaking, two types of such activities should be represented in the program of the school: (1) those combining the promotion of the student's cultural or vocational interests and his desire for group activity, such as literary, debating and dramatic clubs, school paper, the glee club, athletics, agricultural and home making clubs, etc.; (2) those primarily pertaining to sociability or the various kinds of class and school parties. Both of these types, as well as the particular activity embodied in them, have their own advantage and their particular problem. It is of one activity, under the first type, that I wish to speak in particular, namely, the 4-H Club.

It has been said that the country school of all rural social institutions makes the best and most available center for upbuilding the rural community, and bears at present the greatest responsibility for socializing country life. When the country school is a Catholic school, operated by the Church as part and parcel of the life of the parish, this is true in respect to the parish life as well. However, in the upbuilding and maintenance of the spiritual life of the people, the Church wisely makes use of all devices, of all the organizations and activities through which may be reached the various classes of its people and the varied phases of their life. In doing this the Church does not overlook organizations and activities which, though not strictly religious, can nevertheless serve her purpose indirectly. Her purpose is to teach and to sanctify; her concern is for the body as well as the soul, and she is interested in the social life of her people as well as their spiritual lives, realizing full well the close relationship of one with the other. So the Church has a social mission which she strives to carry out as a means of fulfilling her divine mission of sanctification.

In fulfilling her social and educational mission the Church both in rural and urban centers adjusts her practices to meet the needs of the times and the locality. This is simply acting intelligently. The complexity of modern life, a complexity which is spreading out into the rural areas, demands a shifting of emphasis and a change in many of her social or parochial organizations. The changes in modern home life, in the educational system, in the character and quality of amusement and recreation of youth, have brought about the P.T.A.'s, the Boy Scouts, the Girl Scouts, and the variety of youth organizations which are more or less necessary to direct their restless activity in this restless age, in good and proper channels. Today the emphasis is on Catholic Action and more increasingly on Catholic Youth Action. The unseen and indefinable forces making for the sense of tension, of insecurity, of doubt, of questioning and general dissatisfaction with things as they are, seems to be affecting young people even more than their elders. This has for a number of years been noticeable in Europe where the youths of the various lands have been largely instrumental in bringing about vast social and political changes. Realizing the power of propaganda and indoctrination, several nations of Europe, particu-



larly Italy, Germany, Russia and some of the Central European countries, have corralled all of their youths in organizations for specific education and training in each nation's political philosophy.

In our own country the restless, questioning attitude of our young people is increasing noticeably. Almost every day charges of radical and communistic teaching is hurled at our public high schools and colleges. There exists in New York the headquarters of the Young Communist League of America. From this central office pamphlets and propaganda of all sorts are broadcast over the country to our boys and girls, urging them to join the League to make America communistic. The questioning attitude among the young people is particularly noticeable as regards religion and morality. The fearfully large proportion of our criminal classes under twenty-one years of age is causing grave concern. It would be most gratifying if we could say that none of these things are to be found among the Catholic Youth. It would be wonderful indeed if we could assert that our Catholic boys and girls were immune to these forces whose influence is felt but whose actual source and nature is so difficult to grasp and define. Those of us who are constantly dealing with young people are sometimes startled by the things we hear and see among our own. Even if these forces have not yet made any real inroads or accomplished any real harm, the danger grows stronger each year. Because of the danger a number of dioceses have developed Catholic Youth Organizations on a diocesan wide scale. Under these organizations all kinds of activities are encouraged and managed under Catholic auspices with gratifying results. But the activities of these organizations are concentrated in the cities if not altogether confined to the urban centers. What has been done and what can be done for our Catholic Youth who dwells in the open country or in the small villages? Should there be a distinctive type of Catholic Youth Action in our vast rural areas?

Certainly there are plenty of children and adolescent boys and girls born and reared on the farm. Practically all of them today are receiving an education. The ideas prevalent today are being taught them. The ways of the world are by no means unknown to them. The radio and the mail carry out to the most distant homestead all the news and the events that are agitating the

troubled world. There can be little doubt but that what we call the worldly spirit, the modern worldly spirit, is invading the rural districts. There is an increasing desire on the part of young people in the towns, villages and open country to emulate their city cousins in their amusements, their recreation and in their social gatherings. This is evidenced by the growing number of wayside road houses, cabarets and dance halls; by the demand on the part of students in village and rural high schools for more extra-class activities, for an enlarged scope of the old ones, e.g., athletics.

These things have added new problems and new burdens on the rural church and rural school. The question now is how to face these problems and how to meet these burdens? The broad social and religious problems occasioned by the penetration of questionable recreation and places of amusement into the country cannot be considered here. But I would like to consider briefly the feasibility of the rural Church and rural school adopting and making better use of one extra-curricular activity long connected more or less closely with the rural public school, namely the Boys and Girls 4-H Clubs.

J. M. Sevenich, discussing "The Present Rural Situation," at the Eleventh Annual Convention of the National Catholic Rural Life Conference, held in Milwaukee in 1933, asked the question: "Why should we not avail ourselves of the opportunity and foster the 4-H Club movement? We have the facilities, and it is only a question of cooperation between priests and parents, teachers and pupils." May I suggest that the time has come when we should take up this question and seriously consider the advisability and practicability of the Church taking an active part in her own way and with her own agencies of control in the 4-H Club movement.

In the opinion of Mr. C. B. Smith, Associate Director of Club Work for the U. S. Dept. of Agriculture, "The 4-H Club work represents the greatest and most significant movement in rural America today." This year the movement has enrolled one million rural youths and 106,000 volunteer leaders. The 4-H Club work is now a part of the life in practically every rural county in the United States. It has received from everyone who has come in contact with it, universal approval as a rural-youth-building, a nation-building enterprise.

The 4-H Club movement is a part of the national agricultural extension system and is designed to teach rural boys and girls, ten to twenty years of age, better agricultural and home economic practices. It represents perhaps the largest systematic effort outside the school to train rural boys and girls for their future life on the farm. Its aim and purpose is to help boys and girls living in the country to understand and appreciate country life. These clubs seek to get hold of rural boys and girls and give them guidance, to bring them in contact with and teach them some of the inspiring things in agriculture, and the home; to give them greater vision of its possibilities as a life job; to give them a part in solving the rural community's problem; to get close to them through actually working with them on things that interest them; to teach them, not out of books, but out of the living activity of the fields, the woods, the garden, the orchard, the home. It gives them actual training in conducting meetings properly and orderly along parliamentary lines, in making exhibits at fairs, in carrying on team demonstrations, in earning money, in acquiring property and building character. In all of these aims and purposes the Church and school are interested.

4-H Club work is the outgrowth of more than thirty years of thought and effort on the part of many men and women living in all parts of the United States who were interested in the rural youth of America. Like many other movements, 4-H club work began with a limited aim and to meet a local need or help solve a local problem. The clubs actually grew out of the Farmers Institute. In the middle west they were organized to save the Farmers Institute and by county school superintendents as school projects. In the South they were used to rescue the southern farmer, when the advent of the boll weevil threatened to destroy the cotton crop, by demonstrating the practicability of raising other crops.

During the fifteen years from 1899 to 1914, the club idea grew and spread haphazardly over the states. Starting with the Farmers Institute and the county superintendent of schools, it gradually obtained recognition from the State Agricultural departments, the State Colleges and finally reached the Federal Department of Agriculture at Washington. These first 15 years were the era of development.

The year 1914 marks the beginning of the era of expansion and development of the modern 4-H Club as the most important youth organization in rural America. In 1914 the Smith-Lever Act was passed and put into effect. This act provided sufficient funds on a cooperative basis to take over the entire work. In effect the Smith-Lever Act created a single extension system, through which practically all extension work of the state agricultural colleges and the U. S. Department of Agriculture was to be conducted.

At once, marked improvement in the method of organization and in the effectiveness of the work with young people was noticed. The outstanding developments of the first three years were the adoption of the local leader plan and the definite organizations of boys and girls into clubs. County and home demonstration agents were employed in practically every state of the Union. The field of club work was no longer confined to corn and tomato clubs, but was extended to practically every phase of farm and home activities. The growth in numbers since 1923 had been about 47,500 members per year. Bankers, luncheon clubs, railroad officials and other business and professional organizations have been a large factor in stimulating interest among club members, their parents, and the local leaders.

The 4-H emblem originated with a three-leaf clover sign used in Iowa to label packages of seed corn that the corn club members had for sale. To this three-leaf emblem O. B. Martin of the U. S. Department of Agriculture added the fourth leaf and formed the design of a four-leaf clover with an "H" in each leaf. This was done about 1912 and the first badge and label used in 1914. A patent was granted in 1924.

The first National Club Camp adopted the following pledge:

"I Pledge My Head to clearer thinking  
My Heart to greater loyalty  
My Hand to larger service and  
My Health to better living for my club, my community and my country."

The National Club motto is "To Make the Best Better."

The early beginnings of club work were a mere suggestion of what club work is today but marked the establishment of a new system of education in which boys and girls under the direction of their State Colleges of Agriculture, undertook to demonstrate

on their farms and in their homes, improved practices in farming and home making. It gave new vision to the routine of farm work and provided new opportunities for a fuller enjoyment of country life. The aim and purpose at first was purely economic. It was to interest the young people in farming, in improving their stock, their crops and their surroundings. All activities were concentrated in working out the projects and not so much attention paid to the character or personality development of the individual. The training and education was more or less incidental. Soon the leaders realized the educational advantages and this was stressed more and more. Now the character training opportunities are recognized and like all movements which succeed on a wide scale and involve the lives of a large number, the 4-H club movement is now developing a theoretical, speculative side, a philosophy. This is evident in the present day objectives.

These objectives are to provide opportunities for farm boys and girls to develop themselves, and to successfully meet the economic and social conditions on the farm. Hence, the 4-H Club of today is considered a character building movement whose program is being more and more broadened to meet as many as possible of the social, economic, and moral training needs not specifically provided for by home, church and school.

The success and popular appeal of the clubs is shown by their increase in numbers and effectiveness. In recent years there has been a marked upward trend in the enrollment in 4-H Clubs. The million members today represent an increase of more than 100,000 over the average of the past five-year period of 1930-34 and more than 81,000 over the 1934 enrollment. This upward trend has been uniform for both boys and girls. There has been an almost constant ratio of three girls for every two boys enrolled since these data were first available in 1923.

There has been also an increased effectiveness of the club work. This is shown by the growing percentage of completions of projects. The percentage of completions has steadily increased from 54.35 per cent in 1923 to 70 per cent in 1935. Another measure of effectiveness has been the length of time that young people continue as members. This may be expressed by percentages of members who re-enroll. There has been a very slight trend toward a higher percentage of re-enrollment among the girls during the 1930-34 period. In 1935 the re-en-

rollment among the boys and girls both was higher than in any year between 1930 and 1934. For both boys and girls the country over, the average length of membership is 2.4 years, with boys continuing for 2.5 and girls 2.3 years. Expressed in another way, 42 out of every 100 enroll for only one year; 22 continue for two years; 14 stop during or at the end of the third year; 9 continue for four years and 12 are members for five years or longer.

In regard to age, roughly speaking, out of every ten members, four are 10-12 years of age; four are 13-15 years; and two are 16-20 years of age. The percentage of members in the older group increased slightly each year from 1930 to 1933. From 1933 to 1935 there has been a slight decrease. At present 20 per cent of club members are 16-20 years of age. The tendency seems to be to enroll boys and girls when slightly younger. This may help to increase membership.

The number of members per club has increased from an average of 13 in 1924 to an average of 16 per club in 1934 and 1935. The number of leaders per club has increased from one in 1934 to 1.8 per club or 18 leaders for every ten clubs.

The most important things added in the past ten years are:

1. The enrichment of the program through recreational, musical, cultural activities, social behavior and personality development.
2. Alignment of 4-H Club objectives with the general aims of education followed by the better teaching procedures based upon principles of education and the psychology of youth and adults.
3. Training in group discussion techniques.

Club work is now considered as definitely character building. Hartshorne and May of Yale have stated that 4-H Club work is one of the greatest character building agencies in America. This was found to be true largely because the activities of the 4-H Club members are built on actual life situations. In meeting the life situations in individual projects and club group activities, important choices and far reaching decisions are made which give definite character training through the formations of good habits in thinking and acting. The greatest value of club work arises from the fact that in it youths are taught to work, to do something with their own hands, to do it in a better way, to achieve through their efforts, then to keep a record of such



work, tell about it, demonstrate it, exhibit it, make it a part of their lives.

The 4-H Club work encourages club members to give attention to their personal appearance, manners, behavior, personality. It endeavors to develop in club members a sense of fairness, sportsmanship, common honesty, truthfulness, kindness, reverence for God; to encourage industry, ambition, desire to learn, to go forward, to be something, to accomplish something.

Amongst the most modern recommendations of 4-H Club leaders we find local leaders and members urged to increase the cultural and religious side of the work, to get the best and most outstanding men in America as state leaders and continue the organization and guidance of this great movement.<sup>1</sup>

In a résumé of boys and girls 4-H Club work between 1914 and 1924, Mr. George H. Farrell stated that it has given definite instruction and practice to five million young people. If in that first ten-year period the movement influenced the lives of five million youths, it would be conservative to say it has touched seven million the past twelve years. Here, then, is an organization, a movement which in the twenty-two years of its existence has played an important role in the lives of twelve million of our young people. That role has invariably been good. If all the statements in favor of 4-H Club work can be taken as true then these twelve million boys and girls were definitely helped by their participation in club work. Here, then, is an organization with thirty years of useful service to rural America, an organization which is steadily growing in numbers, in influence, and steadily widening its program to include a broad training for boys and girls, on the farm. Should not the Catholic Church and the Catholic School in the country take a greater interest in its work?

The objection will be raised that it is purely economic or that its whole program and philosophy is naturalistic and materialistic. This may be perfectly true. The same objection was raised against the Boy and Girl Scouts and succeeded for some time in preventing a general adoption of these movements by the Church. Now, after watching the development of scout work

<sup>1</sup>"Trends in Club Work and What Lies Ahead." C. B. Smith, Associate Director, at Tenth National 4-H Club Camp, Washington, D. C., June 20, 1936.

and seeing its wide appeal to the Boy and the Girl, the Church has taken over scout work, and using the naturalistic scout philosophy has built a supernatural program upon the base of the natural. Why could not the same thing be done with the 4-H Club Movement? The organization is there. It has an appeal. It has proved itself. As in the case of scout work the rural Church and rural school could have the Catholic 4-H Club just as we have Catholic Scout troops.

At present the 4-H Clubs in the vast majority of instances are connected with the public schools. They are mixed clubs in the sense that both Catholic and non-Catholic boys and girls are members of the same club. In some instances clubs are completely Catholic in membership where they are organized in connection with a Catholic Church or School. But where the church is not directly interested, where there is no Catholic High School, the Catholic youth desiring to join a club must go either to the public school club or to one sponsored by some other organization. Generally speaking, no grave danger to the supernatural and Catholic faith of our youth has been noticeable. Now, however, that the 4-H Clubs are branching out as definite character building organizations with programs that are becoming more religious in tone, can we permit our Catholic boys and girls to participate? One of the reasons which led the Church, in many places, to adopt a Scout program was the number of our boys and girls joining troops attached to non-Catholic Churches. If the indicated trends of 4-H Club work continue and if we do not have our own clubs, will there not be a similar situation developing among rural Catholic youths?

In this connection the broad objectives of the 4-H Club movement must be given serious consideration. These objectives are personality development and an educational training to successfully meet the economic and social conditions on the farm. To attain these objectives the movement must have a philosophy of life, a definite attitude as to the meaning and purpose of life. This involves a clear conception of what constitutes human personality, the nature of the individual and his relation to the State, the community, a moral code and a standard of ideals. Here the movement is getting back to vital and fundamental principles. With such objectives it is ultimately bound to touch on religion and ethics; it is sure to adopt some platform of eco-

nomics and sociology, broad though that platform must be. Once these most important fields of knowledge, of fundamentals, of human action, are invaded the need for authoritative guidance becomes imperative. In the gravely important work of character building, religion is essential. Religion is so much a part of man, answers his deepest instincts so fully and provides him with a revealed code of morality, that no program of character building can be complete or successful without it. Any movement, then, which strives for character training of young people must inevitably bring in religion and morality. For our Catholic boys and girls there is no question but that such work should be under the guidance and direction of the Church.

Another and a strong argument at present is the very nature of the 4-H Club work. It is really a great value to our rural boys and girls, so valuable that we should not permit any, from our viewpoint, undesirable or dangerous tendency, to deprive our children of its manifold advantages. The Department of Agriculture at Washington has already been approached with a proposition of forming distinctly Catholic 4-H Clubs in connection with the rural Catholic parish or school. The proposition was received with the greatest interest and also with the assurance of cooperation. If such a project were undertaken then our Catholic boys and girls could receive all the advantages of the movement and at the same time their social, moral and religious activities in connection with the club work, would be under Catholic leadership. Under the auspices of the Church more clubs would be formed and more of our young people encouraged to join the movement. Such a project would be of distinct advantage to the entire 4-H Club movement as it was to the Boy Scout movement.

These clubs composed of Catholic boys and girls, under Catholic auspices and leadership, would provide an excellent means of using the farm environment, the farm home and the farm work to stimulate interest and loyalty to rural life generally and to the rural parish in particular. Despite some indications of a farmward movement from the cities, there is still great need of arousing a love of the country in the face of the modern worldly spirit. The call of the city, the siren song of its busy streets, its night life, its opportunities for all forms of amusement, is carried to the open spaces more frequently and strongly than

ever today by radio, the daily paper, the periodical press, the modern novel. All of these stir the imagination of the adolescent boy and girl, creating in them not infrequently dissatisfaction with their more or less circumscribed life on the farm. This must be counteracted in some way. Are the 4-H Clubs the answer? Can they be made the answer? Their partisans and advocates say, yes, they can. If so, then we should by all means take an active part in their development, in the broadening of their program to make it more effective and appealing. And such clubs will also provide opportunity and occasions for definite religious instruction. In short, all the essential features of the club program could be used with great advantages for their proximate objectives and at the same time could serve as the basis for raising the minds and hearts of the young people to Almighty God, the Author of all nature and the ultimate end of all life.

The reasons for bringing this matter up for discussion, may be summarized as follows: In the 4-H Club movement we have an organization with an enrollment of one million rural youth between the ages of ten and twenty years, among whom are a great many of our own faith. It is growing in numbers with an increasing rate each year. It is planning to reach 70 per cent of the twelve million youth in the country during the next ten-year period. It is growing in influence, importance and appeal. It is becoming more effective in its work. It is considered the outstanding character building organization in rural America with a program that is becoming more cultural, educational, moral and religious all the time. With such a broadening of its objectives, it is bound to assume more and more a religious and moral character. With this tendency appearing, the question of mixed clubs becomes important in the eye of the Church. And finally it is possible for the rural Church and Catholic School to take over the direction and guidance of its 4-H Club members to the consequent stimulation of parish spirit and morals as well as to the better religious and moral training of its young people.

The practical question now arises: just how can the 4-H Club work be modified so as to make a definite contribution to Christian character? That is a question I am not prepared to answer in detail. Indeed no comprehensive answer can be given im-

mediately. The whole question should be investigated more fully and the movement studied more carefully. The point to be settled now is whether or not we should proceed to such an investigation and study with the view of organizing a Catholic 4-H Club movement. Our leaders, the Bishops, must be consulted first of all. If such a project meets with their approval, then some agreement and plan would have next to be worked out with the Department of Agriculture in Washington. The final plan would be the result of much thinking, of much study and of many successful experiments. In my humble opinion the 4-H Club program can be successfully correlated with Catholic ideals, principles, and teachings without losing one bit of its effectiveness as a youth agrarian movement. On the contrary, its effectiveness would be enhanced and its scope widened. It is generally admitted that the 4-H Club in its present form is a positive force in character building. It emphasizes the formation of worthy ideals and habits; it is closely associated with matters of real interest to boys and girls; it advocates only the best leadership and its elastic social activities are properly guided. It is in these activities and in the personality of the leader there lies the best opportunity and the most powerful force for molding character. Even the present 4-H Club program, supervised by upright Christian men and women, and carried on in a typical Catholic atmosphere, has great potentialities for good.

In this paper, with its necessary limitations, I have not touched upon some important points. First, the question of Catholic Youth Organizations in the rural districts needs much greater study. Second, the inroads of the modern urban and paganistic ideas of life and recreation together with the spread of radical and Communistic attitudes among our rural youth, has only been mentioned. That, too, needs further study and substantiation. Third, should the rural school attempt to have all the extra-curricular activities? The answer would seem to lie in a middle course, that is, have the more important and most useful ones in the school, but concentrate on the distinctively rural ones, such as the 4-H Clubs. It has always been my contention that the boys and girls on the farm should be given educational opportunities not only equal but even better wherever possible than those enjoyed by urban youth. If the

country and rural life is the backbone of our civilization, then the rural school and rural education in general is the most important element in our culture. Hence, the whole question of both curricular and extra-curricular activities for rural youth is of greatest importance. In this element of our culture the Catholic Church should assume a role of leadership as She has done in the great cultures of history.

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## THE ARTISTIC VERSUS THE ULTRA-SCIENTIFIC APPROACH TO LITERATURE

### THE ULTRA-SCIENTIFIC APPROACH TO LITERATURE

#### *Professor Newmode Lectures on a Line of Wordsworth*

"For this introductory lecture of our course in early Victorian literature, I shall briefly outline the various features which, as the semester proceeds, will be taken up in detail. Complete bibliographies of every particular topic will be at the disposal of candidates who are choosing their thesis for the doctorate or their essay subject in preparation for a master's degree. I shall center all my remarks today upon the opening line of Wordsworth's poem, *The Daffodils*. Students must be prepared to give the exact date of its composition and publication as well as a complete biography of the author and his family. Photographic replicas of the original manuscript are on hand, and all variations in the text of successive editions, involving full textual criticism, are to be discussed.

"*'I wandered lonely as a cloud'* are the opening words of the writer. The word *'wandered'* is an instance of aoristic usage. As you know, English has only two uncompounded tenses, a present aorist and a past aorist as here. I must, however, forego reluctantly the grammatical aspects so diversified in the field of poetry, as you may find them in many treatises from Monro's *Homeric Grammar* to Jespersen's learned works. The philological aspect, however, I hope hereafter to enter into adequately. Note *'wandered'* a frequentative of *'wend,'* familiar to us in the irregular conjugation of *'go,'* for which *'went'* is the past aorist. *'Wend'* itself is a causative of *'wind'* which in turn is cognate with the Indo-European root to blow, a root now exemplified in English by the Latin derivative *'vent,'* and by the many Greek derivatives in *aero*. The hunter used to wind his horn, but now, I am told, it is the music goes around, if I may be permitted a contemporary allusion. You may consult your Skeat, your Ernout-Meillet and your Boisacq for cognates in all Curtius' allied languages. Curtius out of date, Brugmann holding his supremacy insecurely, and Hirt with revolutionary theories will be representatives of various schools of philology to be discussed in our course. So much for *'wandered';* it will

be 'lonely' for the next lecture. (A whisper is heard, 'It is lonely now.')

"I hope to discriminate the Romantic and Classical elements of the lyric, both of which are well exemplified in our text. Wordsworth, as you well know, was a leader in the revolt against the classicism of Queen Anne, and in no better way could he express his break with the rigid traditions of the classical school and his untrammelled emancipation from all rules than by the expressive term, 'wandered.' Yet the mortmain of classic tradition still lies heavily upon him. The comparison, 'as a cloud,' has many classic prototypes from Homer's 'cloud-gathering Zeus' to Demosthenes' famous dispersion of danger, 'just like a cloud.' I recommend, heartily, the cloud *motif* in literature as an illuminating subject for essay or thesis. It should be noted that in the classics the cloud was a storm signal, and had not risen to be the lofty symbol of a romantic poet. Perhaps the obscure stirrings of evolutionary inheritance found dim expression in the forest waywardness of 'wandered' and in the arboreal proclivities of 'lonely as a cloud,' reaching back even to the creative fecundity of the primeval mist. The evolutionary background of literature opens up limitless areas of research.

"We shall not omit the factors of realism and idealism portrayed significantly in a poet taking a prosaic, realistic walk, which is at once idealized, becoming typical of all poets, who are privileged to walk with their heads in the clouds. An interesting theme for further discussion will be to determine the exact meaning of idealism and realism and their influence upon this poem.

"Perhaps a less misty subject will be the isolation of the Teutonic and Celtic factors in the lines of Wordsworth. Matthew Arnold in his essay confined himself chiefly to Shakespeare for illustrations. We shall probably ask some member of the class to report on the application and limits of the Arnoldian hypothesis. In the meanwhile, we may be permitted to say that no better term could be chosen to express the Celt than 'wandered.' Traces of wandering Celts are found all over Europe and, indeed, over all countries to the west, and when Macaulay's New Zealander arrives to sketch the ruins of London, he will be found to be a Celt, to whom the job will give peculiar delight. Now the rest of the line is expressively Teutonic. In fact, the strain is so

purely Nordic that it will successfully pass all Nazi tests. Solitary grandeur, sublime mistiness, unique elevation, is it fanciful to detect the Teutonic influence in all, lifting the poet to the realms of Thor, Odin and Valhalla?

"We must not forget the Gallic influence upon English literature. Rousseau would claim as his own the wayward naturalism of our lines and Taine would point to it as a proof that art is environment and nothing else. What, indeed, could you expect from an artist close to nature on an island of fogs other than to behold him wandering in a mist and even fancying himself a personified cloud! Was not Wordsworth one of the Lake poets? The local colorists, the biographical school of literary critics will follow their author into the fog and we shall accompany them during the course, not forgetting Ruskin's pathetic fallacy which receives a very high embodiment in the loneliness of a cloud.

"The sources, the history and the development through the ages of each and every one of these above factors will be dwelt upon in detail. We cannot hope to attain to the perfection of a fellow-professor who has dissected and labeled the myriad ingredients of Coleridge's *Kubla Khan*. I invite you in this poem to cut up with me in a more humble way. The ethical, philosophical, capitalistic and communistic implications we shall not, I trust, ignore. Does, for example, the act of Wordsworth in wandering lonely as a cloud show that he was not properly socialized? Or was he devising an escape measure away from the stress of earlier revolutionary prepossessions? 'Wandered' is proletarian in the extreme, even to the vagrant stage, while 'lonely as a cloud' exhibits a relapse to exclusive aristocracy.

"We have caught but a few ripples revelatory of dark depths of the sub-conscious. Now the sub-conscious is a field of research, infinite in extent and offering no bounds to deep-sea explorers. The modern, progressive university, keeping up-to-date in literature, is hugely indebted to the psycho-analytic school of criticism. It has enabled us to find evidences in the works of writers of the Freudian *trauma*, that creator of inhibitions and that storehouse of phobias. Behold a notable instance of claustrophobia in 'wandered' and of the rarer geophobia in the cloudward lift and drift. Only in a dream could one be a cloud-wanderer. We have here indisputable evidence of the

Zeus-Hera complex, the name of which goes back to Homeric Ida and to Hera's deception of her husband. Careful investigators of the Freudian sewage have disclosed for our delectation an early intrigue when Wordsworth 'wandered' to Paris. Now in his lyrical hysteria he experiences loneliness and struggles for a cloud in a symbolic dream. Had Freud been alive in Wordsworth's time, the poet would have been psycho-analyzed, losing all his phobias. In that event we might have missed the ramified implications of Wordsworth's line. We should have missed the metaphysical, ethical, biological, epistemological and other scientific connotations of the line, all of which we shall dilate upon in subsequent lectures. Think, students, with a contemporaneous Freud, we should have missed this course. Did I hear some one say, Amen? With that appropriate and sacred wish we may bring today's lecture to a fitting close."

#### THE ARTISTIC APPROACH TO LITERATURE

##### *Professor Oldway Talks about Wordsworth's Daffodils.*

"I have asked you to read Wordsworth's poem, *The Daffodils*. Let us hear it now aloud and catch in the reading its leading thought. (The poem is read.) You have noted that the words are all simple even to prosiness. What words would anyone call poetic? Correct! 'Oft' and perhaps you might add 'jocund.' The main idea, as you easily gather, is found in the last lines, the memory of a vivid experience with the beauty of nature gives abiding joy. Happily, there are no proper names in the lines, and so you are spared any distracting digressions to history or geography. Why should you not read the lines as the poet wished you to read them, not with a research scalpel in your hand or with a theory to verify? When you care for a poem, then every particle of erudition is likely to interest you. Should you, however, be stirred to poetic thought and poetic expression, your modest efforts will not merit the academic honors and degrees that our scientific age accords to erudite theses and doctoral dissertations. Pray that the day may come again when creation will be equally honored with research!

"Creation is a word that is growing tarnished with use, but it is the best word perhaps we can find to guide us in our study of Wordsworth. You will disdain no science, but all light must be

focussed on your poem and not dispersed to a score of specialties. Can you, however, put yourself in the place of the poet as he is about to voice an experience which you, no doubt, have had. If you find no echo in your own memories of a similar experience, which has for you 'the glory and the freshness of a dream,' then, as Aristotle tells you, you can admire the technique, the versification, the vocabulary, the mechanics and erudition, the artistry, but you will have missed the meaning of the artist and of his art. You will not enjoy the pleasure of realizing the general truth whose premises are the common experience of poet and of his readers. Today, I think, you in your pleasure will all cry, 'How true!'

"If you have not had the vision of Wordsworth or remembrance of a spring in England that Browning wished to recapture with the song of the thrush, then the poet's joy may purge your eyesight. You may have your imagination awakened, as once happened to a student of mine. For more than a year I despaired and felt that I had on my hands a matter-of-fact Peter Bell. Then one day he wrote, 'I saw the violets link a chain of purple on the ground.' The revelation had come to him, as it came to Keats through the inferior version of Chapman, when Keats found a star and discovered in Homer a shoreless sea. I can recall the first Lady Slipper I ever saw. It is there still at the edge of the wood, and it is white and pink. Then a score of her sisters, the brown and golden Moccasin Flowers 'flash upon that inward eye which is the bliss of solitude,' bringing back a woodland glade along the Hudson. I hope the orchids are still there, because I made my companions promise not to reveal the spot lest automobile bandits from the city would eradicate the growth of years.

"We seem to be digressing from Wordsworth as much as any specialist professor would do, but in the study of literature you should above all arrive at the writer's thought, visualize his truth, and find it echoed in your own experience. After that you may descend to details. The boldness of the opening comparison to 'a cloud that floats on high o'er vales and hills' is no doubt intended by contrast to make graphic 'the host of golden daffodils' at the poet's feet. He stresses still more the contrast by describing the daffodils, 'Continuous as the stars that shine

and twinkle on the milky way.' In a similar fashion Wordsworth unites the ends of the Universe when he describes Lucy as,

A violet by a mossy stone,  
Half hidden from the eye;  
Fair as a star when only one  
Is shining in the sky!

A fellow-professor had his enthusiasm for these lines somewhat dampened when a student failed to be impressed by that star. 'There was no competition,' the student declared, refusing admiration.

"Few of us can find in external nature all that the exalted inspiration of Wordsworth found there. A daisy, even the English daisy in 'crown of rubies drest,' would scarcely 'repair our hearts with gladness.' Yet it is the mission of the artist to impart to us a feeling for nature which makes 'a thing of beauty a joy forever.' Ruskin has styled architecture a glorified roof, and Lowell can lift the dandelion out of its commonness and glorify it as Wordsworth does his daffodils. Few of us saw a tree until Joyce Kilmer revealed it to us. Anyone who has read the last lines of Wordsworth's most famous ode on the 'Intimations of Immortality' will not be surprised that daffodils can dispel gloomy clouds and outshine the milky way, for one who declares,

'To me the meanest flower that blows can give  
Thoughts that do often lie too deep for tears.'

"Remembering that ode, which is fraught with recollections of childhood, no one will be surprised at the abiding effects produced in the poet by the scene on his solitary walk. The daffodils outnumbered and outshone the stars; they outdanced the waves of the lake near by, and they tuned a poet's heart to dance with the daffodils, especially when in 'vacant or in pensive mood' he would woo sleep. Whether in the loneliness of the day's wandering or in the solitude of the night, the poet's inward eye finds bliss in the scene he has etched for us. 'Oft in the stilly night' Moore was bathed in the light of other days. Longfellow dwells upon the 'long, long thoughts of youth.' Hood echoes, 'I remember, I remember,' and Shakespeare's daffodils, revealed in a fine and concise objectivity, not surpassed by the



Greeks, 'come before the swallows dare and take the winds of March with beauty.' Can you not when these poets have opened for you 'casements to faery lands,' can you not tell us of some vision that might serve you for verse or prose. Then you achieve the full result of the study of literature which is not to burden the memory with information, with a Midas load of fool's gold, but literature is an art which is to awaken the soul to the divine beauty reflected in creation and to inspire you to create your works of literature. Your attempts will be far indeed below the perfection of great artists, but your efforts will give culture to more powers than to memory. If it is virtue which makes us most divine, it is the art in our souls and not the science which makes us most human, and if you can voice any experience in language which finds an echo in a fellow-man, you have studied literature properly and fruitfully."

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## THE "LIVING ENDOWMENT" OF CATHOLIC COLLEGES

With the return of a certain amount of confidence and stability to the financial world, universities and colleges are combining over their endowments in invested funds. The prevalent practice of the large corporations in refinancing long term bonds with new issues at a lower rate of interest is the occasion of much concern to the administrators and trustees of colleges. They are considering the possibility of conservative stock investments both as a protection against the danger of inflation as well as to supplement the low yield on high grade bonds. At the same time, campaigns to increase endowment funds are under way in many colleges.

These endowment problems apply particularly to non-Catholic colleges. What of our Catholic colleges? Are they free from these financial worries? Unfortunately, it must be confessed, they are largely free from such worries! Would that they were not! Would that all of them had sufficient endowment funds to cause them concern about re-investments and dwindling interest rates.

There is danger that the Catholic college may be lulled into a false sense of security, free as it is from large investment problems, and free also (largely because of the recent financial depression) from the constant emphasis of the standardizing agencies upon the importance of large cash endowments as a prerequisite for educational efficiency. The efforts being made by so many non-Catholic colleges to increase their endowments will have again the effect of making the country endowment conscious. It will not be long before Catholic colleges will experience again the pressure which began to be applied in pre-depression days, but then was released before its crushing force had been felt. Why can we not be forewarned, in order that we may be forearmed? By all means, let us have propaganda and education calculated to induce our wealthy Catholics to contribute generously to the endowment of our colleges. In the meantime, let us evaluate and secure recognition for the rich endowment in services which most of our colleges possess.

I refer to what is very aptly being called *Living Endowment*. By *Living Endowment* I understand the monetary statement that is the resultant of the capitalization at prevailing interest rates of the combined value of the contributed salaries of the Religious men and women in the service of a particular college, when such contributed salaries have been evaluated at comparable rates of pay, and suitable deductions made for all personal and other expenses not properly chargeable in the usual college budget. In a general way, this idea has been put into practice by many Catholic colleges, but there has been no attempt at uniformity in methods of evaluating and reporting contributed services. Accrediting agencies have recognized the principle in a half-hearted way. In many cases there is a regrettable vagueness about the whole subject. Perhaps more explicit recognition has been given by the North Central Association of Colleges and Secondary Schools than by any other agency, inasmuch as a definite procedure has been adopted for reporting contributed services. The statement on contributed services as found in its Manual of Accrediting Procedures<sup>1</sup> is worth quoting in full:

*"Contributed Services.*—The Association recognizes the principle that service contributed by faculty members or administrative officers without remuneration should be considered in computing the financial data concerning educational expenditures per student sources of income, and stability of financing. The practice of applying contributed services in this manner shall be available only to institutions maintained under the auspices of the Roman Catholic Church. The principle of recognizing a financial equivalent for contributed services shall apply only to persons who devote their time to the educational and/or administrative work of the institution. Persons of this type who devote only part of their time to educational and/or administrative work shall be counted at the appropriate fraction of full time.

"At least triennially (oftener, if in the judgment of the Board of Review conditions warrant) the Secretary's office shall make up a tabulation showing in a number of descriptive categories the average salaries paid by the accredited institutions to faculty members and administrative officers. The average salaries for faculty members shall be computed for categories de-

<sup>1</sup> North Central Association of Colleges and Secondary Schools, Manual of Accrediting Procedures, November, 1934, p. 106.

scriptive of the amount of training and classified by size of institution; for example, an average salary will be computed for those with the Ph.D. degree, another average for those with two years of graduate training, etc., in each group of member institutions classified according to size. The average salaries for administrative officers shall be computed in categories descriptive of the kinds of officers (president, business manager, academic dean, registrar, personnel officer, etc.) and the size of the institution. The categories of size shall be based on the following enrollments: below 200 students; 200—499 students; 500—999 students; 1,000—3,000 students. The average number of each size group will also be computed.

"Institutions under the auspices of the Roman Catholic Church may assign for each faculty member or administrative officer contributing his services an amount equal to the average for the category appropriate to his training and conditions of service. Only one amount may be assigned for one person; that is, a person serving both as an administrative officer and as a faculty member can be counted only once, as either an administrative officer or as a faculty member, but not as both. The number of administrative officers for which such an assignment may be made may not be greater than the average number of such officers in institutions of comparable size, as determined by the Secretary of the Commission. Part-time faculty members or officers will be computed at the appropriate fraction of the full-time rate. The sum of the amounts so assigned may be counted in reporting the expenditure and income as required elsewhere in the section.

"If claim is to be entered for contributed services, in the report presented to the Association the item representing the financial equivalent of contributed services should be set up in a separate category under income, and also separately under expenditure (as instructional salary and administrative salary expenditure), and the method by which the amount of the financial equivalent is computed should be shown in detail in a supplementary tabulation. The amount used in computing the educational expenditure per student may include the total amount assigned for contributed services. The financial equivalent of contributed services may be considered as income in determining whether the institution obtains an undue share of its total income from students. In considering the financial stability of the institution the financial equivalent of the contributed services shall be construed as a continuing gift or grant, and may be applied as evidence of financial stability as previously suggested for this type of income, except that the amount for the last complete fiscal year shall be used, instead of the average for a five-year period."

As far as it goes, this statement of the North Central Association is satisfactory, but it does not go far enough. It does not provide for the services that in many institutions are contributed by members of Religious Communities in the positions of ground-keepers, janitors, cooks, housekeepers, and the like. It does not provide for the actual capitalization of the value of such services as a fixed asset of the college. It is, however, a clear recognition of a principle that we wish to see recognized everywhere. With a few modifications, this statement of the North Central Association can be brought into agreement with the report on *Living Endowment* presented some months ago at the annual meeting of the Eastern Regional Unit of the College Department of the N. C. E. A. This report made certain proposals and outlined a method for reporting *Living Endowment* that has stirred up interest in educational circles both Catholic and non-Catholic. As a result, the subject is to be considered at the annual meeting of the College Department of the N. C. E. A. to be held at Louisville, Kentucky. The Financial Advisory Service of the American Council on Education has graciously agreed to cooperate in the discussion of this and other financial problems by sending to the meeting some of its experts to give professional advice and criticism.

For those who are not familiar with the functioning of *Living Endowment*, let me briefly state the procedure as it has been presented to Eastern Catholic colleges. In the financial report<sup>2</sup> of a college, it is proposed to show monetary evaluations for contributed services, both in the statement of income and in the statement of expenditures. Each member of the Religious Community serving the college, either in an educational or non-educational way, is credited on the books with a salary. This salary is charged as an item of expense under the appropriate department. The total amount of these salaries, after deducting necessary expenses, then appears as a separate item under the statement of income. From an accounting point of view, this is the same as if each Religious on the faculty were actually paid a salary, retained a small sum for necessary personal expenses, and then donated practically the whole amount to the college. Due to the continuity of the Religious Order, and its

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<sup>2</sup> "Financial Report for Colleges and Universities"; The University of Chicago Press, Chicago, Ill., Feb., 1935, pp. 37, 38.

ability to provide for an on-coming supply of teachers, these donated services are, as I shall show a little later, more than continuing grants or aids.

For purposes of illustration, Schedule No. 1 is presented. It gives suggestions as to listing expenses for salaries of Religious in the service of the college. In this schedule, there is in mind a college with an enrollment of about four hundred or five hundred students, with no distinction made between the college and the Religious Community as such, and therefore there is no separate accounting for the Religious Community. In cases where there is a separate accounting for the Religious Community as distinct from the college, suitable modifications would have to be made in this schedule.

#### SCHEDULE NO. 1

##### *Evaluation of Contributed Services*

###### *Educational Services (Donated to College)*

President (Father Jones) .....	\$8,000.00	
Dean (Father Smith) .....	4,500.00	
Professor, English (Father James) .....	3,200.00	
Assistant Professor, English (Sister Clarice) .....	2,300.00	
Instructor, English (Sister Jane) .....	1,800.00	
etc., etc.		
(Other contributed educational services to be indicated in like manner) .....	18,450.00	\$38,250.00

###### *Non-Educational Services (Donated to College)*

Telephone Operator (Brother John) .....	\$1,000.00	
Cook (Sister Mary) .....	1,600.00	
Dormitory Housekeeper (Sister Hilary) .....	1,000.00	
Superintendent of Maintenance (Sister Alice) .....	1,500.00	
Book Store Attendant (Brother James) .....	1,000.00	
Librarian (Sister Regina) .....	1,800.00	
Steward (Brother Edward) .....	1,800.00	
Bookkeeper (Brother Thomas) .....	1,500.00	
(Other contributed non-educational services to be indicated in like manner) .....	2,550.00	13,750.00

Total Value of Contributed Services, etc.....		\$52,000.00
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###### *Other Non-Educational Income (Personal items actually received by Religious teachers and donated to College)*

Income, Extra-Collegiate Services of Religious Teachers .....	\$10,000.00
Personal Gifts Received by Religious Teachers .....	2,000.00

\$12,000.00



*Personal Expenses deductible from Contributed Income*

Board and Room for members of Religious Community.....	\$10,600.00
Hospital and Medical Expenses.....	1,000.00
Clothing, Supplies .....	4,000.00
Vacations, Travel, etc. ....	3,000.00
Other Miscellaneous Expenses .....	1,000.00

\$19,600.00

Less Total value of personal income donated..... 12,000.00

Net Expenses ..... \$7,600.00

\$52,000.00—Total Value of Contributed Services, etc.

\$ 7,600.00—Deductions for Expenses

\$44,400.00—Net Contributed Services

At 4%, net contributed services of \$44,400.00 would represent the income on \$1,110,000.00, the "Living Endowment".

The schedule shows the total for the items of personal expenditures for the Religious serving the college. It also shows the total value of gifts and honorariums for extra-collegiate services, such as Mass stipends, addresses, lectures, writings, etc., received by the Religious and turned over to the Community fund. This additional income actually received should be charged off against the personal expenditures of the Religious. The balance of these personal expenditures, if any, is the net expense to be deducted from the total value of contributed services, in order to get the net value of the contributed services. The net value of contributed services represents the net income on a principal sum (The Living Endowment) which can be obtained readily by multiplying this net income by the quotient obtained through dividing one hundred by the prevailing interest rate. The whole transaction can be expressed briefly as follows:

$$\text{Living Endowment} = \left\{ \frac{\text{Net value of contributed services.}}{\text{services.}} \right\} \times \frac{100}{\text{interest rate}}$$

Contributed services in a Catholic college are of a permanent nature, more stable in their value than mortgages, bonds or stocks. To consider them as continuing grants or aids similar to funds received in this manner by other colleges from public or private sources, is not to do full justice to the case. Contributed services are income produced by actual men and women who represent a capital investment made by the Order, in defraying the expenses of their education and personal support.

Therefore, a Catholic college should show in its financial report not only the value of its contributed services, but also it should reflect the capitalized value of these services as a regular item on its Balance Sheet. This is illustrated in Schedule No. 2 where this capitalized value is represented under the heading of *Living Endowment*.

## SCHEDULE NO. 2

## BALANCE SHEET

*Assets*

1. <i>Current Funds:</i>	-	-	-	-
2. <i>Endowment Funds:</i>				
Cash in Banks .....	\$9,000.00			
Bonds .....	60,000.00			
Stocks .....	20,000.00			
Real Estate Mortgages .....	90,000.00			
Living Endowment (evaluated at 4%)....	1,110,000.00			
Total Endowment Funds .....				\$1,289,000.00
3. <i>Plant Funds:</i>	-	-	-	-
TOTAL ASSETS .....				\$3,134,990.00

*Liabilities*

1. <i>Current Funds:</i>	-	-	-	-
2. <i>Endowment Funds:</i>				
Principal of Funds, Income Available for General Purposes:				
Living Endowment .....	\$1,110,000.00			
General Endowment .....	117,000.00			
Principal of Funds, Income Available for Designated Purposes:				
Student Aid .....	62,000.00			
Total Endowment Funds .....				\$1,289,000.00
3. <i>Plant Funds:</i>	-	-	-	-
TOTAL LIABILITIES AND SURPLUS .....				\$3,134,990.00

The inclusion of *Living Endowment* on the Balance Sheet instead of in a supplementary statement is the point about which we may expect the chief objections and discussions to center.

On this very point, Mr. John B. Goodwin, Technical Associate of the Financial Advisory Service, writes as follows:

"It seems to me that your main objective is to show the necessity of carrying 'Living Endowment' on institutional bal-

ance sheets. As you are aware, the National Committee on Standard Reports recommends that the capitalized value of contributed services should not be included in the balance sheet, but that it may be recorded merely as supplementary information. There are a number of sources of income to any enterprise which by their very nature are of value to the enterprise, but which are not ordinarily in conservative accounting practice capitalized and entered on the balance sheets of such enterprises. . . . In our own educational field, we have one source of income that is quite stable, namely, student fees. I do not believe that any conservative accountant or educator would advocate the capitalization of this source of income and the entry of such capitalized value on the balance sheet."

To this, I have replied:

"The fact that recognized accounting procedure in colleges does not provide fully for the capitalization of 'Living Endowment' is just the reason why I raised the issue, in order that it may have thorough discussion in a presentation of arguments 'pro' and 'con.' A Catholic college has the same sources of income that other colleges enjoy, such as student fees, gifts, profits from auxiliary enterprises, etc. There is no thought of capitalizing such sources of income. Contributed services as found in a Catholic college are of a far different order. Before these services can become an asset to the college, there is an actual investment running into thousands of dollars, for each Religious teacher. The Order supports and educates its prospective teachers for a period ranging from eight to sixteen years at no expense to the college. In some Orders, there are provisions for four years preparatory, four years of college, and four years of theological education. In addition, provisions are made for one to five years of graduate work in universities in this country and abroad. Furthermore, the Religious Orders have been able to provide a steady and increasing supply of men and women for their colleges. This puts contributed services on a plane that deserves to be considered as an asset fully comparable to the moneys which a college has invested in interest-bearing securities."

There is no doubt in my mind that if Catholic colleges can agree on a uniform method of reporting and evaluating contributed services there will be no difficulty in obtaining recognition for this on the part of other colleges and educational agencies. Once we can agree upon the principle and a general method of application, it will be necessary to prepare a brief manual as a guide to our institutions to enable them to work out their individual problems.

Some time ago, a Dean of one of our largest secular universi-

ties wrote to me about my suggestions for "Living Endowment," as follows:

"This is such a new consideration for many of us that I am interested not only in the principle behind it, with which I thoroughly agree, but also in the details. For instance, if all the donated educational services were capitalized at professorships, at the highest rate paid lay teachers at the institution, it would not fairly reflect the true worth of the services. Note: I am not saying that this is, has been, or even will be done, it is only a possibility which would vitiate the general principle."

To this, I replied:

"Of course, it would be very necessary that the religious teachers be credited with salaries according to their professorial rank, and at a rate equivalent to the salaries paid to lay teachers doing similar work. In institutions where there would not be sufficient lay teachers to provide a reliable guide for such salaries, they could be based upon averages computed from the most recent report of the United States Bureau of Education. An average could be taken of the salaries paid in a number of colleges of like enrollment."

The President of another large university, formerly a well-known banker, wrote to me on the question of "Living Endowment," in part, as follows:

"I think your statement of the case is perfectly sound and in every way reasonable. Certainly you do receive a tremendous amount of faithful services at a cost which is small compared with what we have to pay in the way of teaching salaries. . . . On the whole, I think your analysis is very good and very helpful in giving a fair idea of the endowment situation in your institution."

The President of a Methodist College states:

"Your position concerning 'Living Endowment' is well taken and I think the estimate at 4 per cent is eminently fair. I hope your recommendations can be adopted as standard practice for Catholic schools."

Other statements from non-Catholic educators might be cited. Those quoted will suffice to illustrate the generally favorable attitude. It seems to me that the whole matter merits the thoughtful attention of Catholic educators to bring about a uniform practice of evaluating and reporting *Living Endowment*.

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E. V. STANFORD, O.S.A.

## REACTION AGAINST FORMALISM IN ARITHMETIC 1890-1919

The reaction against the doctrine of mental discipline in arithmetic was very strong in the latter part of the nineteenth century, but in the early part of the twentieth the attack became even more vigorous. This was largely due to the new discoveries made in the field of psychology. The leading psychologist in this country at the time was William James, and it was he who indirectly led the new opposition. In 1890 James published his famous volumes on the *Principles of Psychology* in which he maintains that there is in the human mind no capacity to generalize. Instead of this, he claims that the mind is composed of a number of specific unrelated abilities, each demanding a specific kind of training. James argues particularly on the impossibility of improving the memory through training. Exercises constructed for this purpose do not, according to him, train any general capacity, but only a number of specific capacities.

Although James's statements may not have been a direct attack on the doctrine of formal discipline, nevertheless they opened the way for a number of serious investigations which eventually led to a complete refutation of the theory.

The work of James was expanded some years later by Edward L. Thorndike, who has gone so far as to make the mind of man little more than a mechanism of specific bonds, each of which requires a different kind of stimulus. All learning, according to Thorndike, is reducible to mere habit formation. Rationalization in arithmetic is, therefore, completely out of the question. And the subject, once studied for its disciplinary value, comes now to be nothing more than the automatic learning of a few essential skills.

The S. R. Bond Theory has been to a great extent indirectly responsible for many of the eliminations that have taken place in the field of arithmetic, for if, as Thorndike claims, each arithmetical ability must receive a different kind of training, then only a minimum requirement can be met in the common school.

Another phase of psychology that developed during this time and affected the status of arithmetic in the school curriculum was the Child Study Movement which, through the efforts of

George Stanley Hall, spread rapidly in this country. Child Study associations and societies of various kinds were organized for parents and educators for the purpose of studying the nature, needs, and interests of childhood. More attention came to be given to the child's mental, moral, and physical development and well-being at each age level, and less to the acquisition of the knowledge and the skills suited to adult life. Hygiene and physical culture gradually worked their way into the school curriculum, thus deducting time and emphasis from arithmetic and the other two "R's."

Along with and closely related to the psychological movement was the development of the new educational theories of Johann Fredrick Herbart. A wave of enthusiasm for the principles of this great German educator swept over this country in the early nineties. It was due to a great extent to the efforts and the writings of Charles and Frank McMurry and Charles DeGarmo, all of whom had studied the system in Jena and had returned to this country filled with zeal for its propagation. The principle of apperception, which demands the building up of experiences, coupled with the Herbartian idea that the immediate end of all education is the development of many-sided interests, appealed strongly to many teachers and educators. Education, in this sense, aims to give the pupil a wide acquaintance with the world about him. The theory is fundamentally opposed to mental discipline in that it places great stress upon content rather than upon organization of subject matter. History, literature, and the social studies, because of their rich content, were regarded by the Herbartians as particularly worthy of attention in the education of the child. Accordingly, these subjects gained a place of foremost importance in the curriculum. On the other hand, however, Herbart did not entirely reject the idea of formal discipline in education, for, as is seen from his principle of correlation, he allows for a certain amount of transfer in subjects containing like elements. Herbart himself kept the principle of correlation within very limited bounds. It was his disciple Ziller who carried it to the point where all subjects in the elementary school were centered around a few important topics. These central series or cores of syntheses were, according to Ziller, to be of a historical or literary character. For example, he proposed the study of *Robinson Crusoe* in the second grade for



the point of departure for reading, arithmetic, writing, and moral instruction.

The principle of correlation was strongly discussed in American educational circles all through the nineties, and it has now become an important factor in the organization of the curriculum. The principle has, within recent years, found new expression in the project method and the lately developed activity program. Concentration of subject matter around a few centers of interest has led to much incidental teaching, particularly in the primary grades, and arithmetic has in most cases suffered the greatest neglect.

In 1895 there entered into the struggle against the disciplinary concept of education, and of arithmetic in particular, a man whose opinion and work still influence modern educational thought and practice. John Dewey, a philosopher of pragmatism, has placed very special emphasis upon the utilitarian and social aims of education. Dewey maintains that all number dissolves itself into some form of measurement; that the social environment in which man lives presents problems which he solves by means of measurement alone. Hence, Dewey holds that the school should provide the child with situations which call for measurement and the use of quantitative relationships. These ideas of Dewey on number are embodied in his *Psychology of Number* published in 1895 in collaboration with James McLellan.

In 1898 two elementary texts, based on Dewey's principles, were written by McLellan and Ames, and by Belfield and Brooks, respectively. These texts have been greatly influential in emphasizing the utilitarian concept of arithmetic in the twentieth century.

The doctrine of interest so strongly advocated by Dewey also had a great effect on reducing the disciplinary concept of arithmetic. Unfortunately, the doctrine was, in many cases, carried to extremes and arithmetic was taught in most ridiculous situations.

With new emphasis upon the content subjects in the curriculum, with the reaction against the theory of formal discipline, and with the development of the doctrine of interest, arithmetic became the point of attack of much criticism. The subject which, prior to this time, had held a place of foremost im-

portance in the curriculum of the elementary school now became the subject of close scrutiny and questioning. The topic was introduced in practically every educational meeting; proposals for the elimination of time and subject matter were made the popular themes of educational discussions.

In 1893, the Committee of Ten (2) in its report made the following recommendations for the elimination of obsolete topics in arithmetic:

"Among the subjects which should be curtailed or entirely omitted are, compound proportion, cube root, abstract mensuration, obsolete denominate quantities, and the greater portion of commercial arithmetic. Percentage should be rigidly reduced to the needs of actual life. In such topics as profit and loss, bank discount, simple and compound interest examples not easily intelligible to pupils should be omitted. Such complications as result from fractional periods of time in compound interest are useless and undesirable."

The Committee of Fifteen (14), reporting in 1895, was fully convinced that arithmetic had been over-emphasized in the schools and recommended limiting its study in the elementary school to a term of five years, beginning in the second and discontinuing at the close of the sixth grade. Algebra was to be taken up in the seventh and eighth grades. Right methods and wise use of time, the committee claimed, could well make this plan a possibility.

In 1903, Clifford W. Stone (17), drawing upon the experiences of business men and teachers, made an investigation regarding the utilitarian values of arithmetic. After interviewing twenty business men in Indianapolis, he gave each man a copy of either *Cook and Cropsey's Arithmetic*, or a table of contents therefrom, and a list of directions containing the following items:

1. Check such divisions of the table of contents as you consider of no use in business.
2. Indicate the most important subjects in the order of their value.
3. Add such other subjects as you believe would be of value to a business man.
4. Tell wherein you have found your employees strong in arithmetic and wherein weak.
5. In which topics do you believe pupils should receive more drill, in which more oral (mental, or written work)?

6. Give a summary of what you think schools ought to teach below high school and how the teaching may best be made real to the pupils.

As far as suggestions for additions were concerned, Stone received no contributions. The general opinion seemed to be that the schools attempted to teach too much arithmetic and that some topics had no practical value. All except one individual believed that pupils should receive more drill in mental or oral arithmetic. Measurement of a circle, foreign money, longitude and time, evolution, involution, and factoring were designated as useless topics. The following were indicated as deserving of most attention: four fundamental operations, common fractions, decimal fractions, and percentage with a few applications.

Stone's investigation is not frequently mentioned in the study of eliminations, perhaps because of the meager scale on which it was carried out. It does, nevertheless, indicate the trend of the time regarding eliminations and as such deserves mention.

Guy M. Wilson (19) in 1909 began a series of investigations on the social and business uses of arithmetic which have not yet ceased. The first study of Wilson was made in connection with the working out of a course of study for the schools of Connersville, Indiana. An attempt was made to gather the opinions of business men in that community on the desirability of teaching a number of topics in arithmetic. According to Wilson's report, the following topics were voted out of the course of study for the elementary school: Troy weight, apothecaries' weight, longitude and time, surveyor's table, greatest common divisor, least common multiple, complex fractions, cube root, compound interest, compound fractions, foreign exchange, compound proportion, true discount, cases two and three in percentage, partial payments, and partnership.

The same community expressed itself in favor of more attention in the public schools to the following items: mortgages, modern banking methods, building and loan associations, keeping simple accounts, investing money, bonds and investments, real estate investments, marks of a good investment, taxes, levies, and public expenditures, profits in different lines of business, and life insurance in various lines of business.

The International Commission on the Teaching of Mathematics (5) reported on the standing of elementary mathematics

in 1911. Through its investigation the committee found: (a) that there was a general tendency to disclaim the value of arithmetic from the standpoint of mental discipline and that it was no longer possible to justify the retention of any subject on this basis; (b) that there was in general a greater belief in interest rather than in effort as a motivating factor in the teaching of arithmetic; (c) that there was a growing tendency to simplify the course of study by eliminating all obsolete topics.

The Connersville course of study, based on Wilson's 1909 investigation, became the subject of much study and criticism, and in 1916 Doctor Jessup of the University of Iowa and Doctor Coffman of the University of Illinois (8) set out to investigate the attitude of school superintendents on the question of the elimination of old, and the introduction of new material into the curriculum. A questionnaire was sent to all superintendents in cities having a population of four thousand or more, and to every sixth county superintendent in the United States. Replies were received from 52 per cent of the city superintendents and from 24 per cent of the county superintendents. The majority of those who answered favored increasing the emphasis upon the four fundamental operations and upon those topics involving exercises in saving and loaning money. Greater attention was also to be given such subjects as taxation, stocks and bonds, levies, banking, interest, building and loan associations, and profits. Over 50 per cent of the superintendents were in favor of eliminating from the curriculum: apothecaries' weight, root in square measure, dram, quarter in avoirdupois weight, compound proportion, unreal fractions, compound and complex fractions, alligation, and progressions. From 8 to 50 per cent added the following eliminations: surveyors' tables, tables of foreign money, reduction of more than two steps, long method of finding the greatest common divisor, true discount, least common multiple, cases in percentage, annual interest, metric system, progressions, and aliquot parts.

During the same year another report bearing the same demands for eliminations and change of emphasis was issued by the Iowa State Teachers' Association (6). This committee attacked the doctrine of formal discipline and maintained that education must do more than develop culture and discipline. "It must," the committee declared, "give practical knowledge and

develop the concrete efficiency required to found and maintain better homes, secure larger returns from labor, participate more intelligently in civic affairs, live more healthful and efficient lives." Here again the utilitarian aims are asserted in opposition to the disciplinary aims of the nineteenth century. In the attempt to realize these aims through the teaching of arithmetic, the committee recommended that the teaching of all formal number work in grade one of the elementary school be completely omitted, and that in the other grades the following topics be eliminated: Greatest common divisor, complex fractions, long process in division of fractions, troy weight, apothecaries' weight, foreign money, tables of folding paper, reduction of compound numbers beyond two or three places, complicated and imaginative problems in percentage, compound interest, true discount, partial payments, partnership with time, cube root, metric system, alligation, duodecimals, equation of payments, circulating decimals, and annual interest.

The same committee designated the following topics of importance, hence, as being deserving of more attention in the schools: reading and writing of integers; four fundamental operations with integers; common and decimal fractions; addition and subtraction of denominate numbers; reduction to one place; tables of length, surface, cubic measure, liquid measure, dry measure, time, avoirdupois weight; United States money; mensuration of the perimeter, diameter, contents of solids; problems dealing with the area of a surface, contents of bins, corn cribs, wagon boxes, and hay stacks; fractions with the following denominators 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, 16, 20; cases one and two of percentage; changing the following fractions to per cents and vice versa  $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{2}{3}$ ,  $\frac{1}{5}$ ,  $\frac{1}{6}$ ,  $\frac{5}{6}$ ,  $\frac{1}{8}$ ,  $\frac{3}{8}$ ,  $\frac{5}{8}$ ,  $\frac{1}{10}$ ,  $\frac{1}{12}$ ,  $\frac{1}{16}$ ,  $\frac{3}{16}$ ; business practices, borrowing and saving, loaning and investing, school and city bonds; life insurance; keeping accounts; formation of stock companies; and assessments for losses.

Such were the recommendations made regarding the elimination of topics in arithmetic up until 1919. The program of elimination was not, however, according to the report of the International Commission on the Teaching of Mathematics (5), being carried out as fully as had been expected. In spite of all the agitation that went on in favor of the utilitarian aims, there

were at the time a number of authors and educators who recognized both the practical and disciplinary aims of arithmetic. David E. Smith (15), writing in 1909, could say:

"Thus it happens that modern American arithmetic is a compromise between the practical without theory and the theoretical without practice, the two distinct phases of the old Greek number work. To keep this balance true is one of the missions of the teachers today. The tendency is to obtain mental discipline in arithmetic from problems that are practical and that the tendency is a healthy one there seems to be no room for doubt."

Courses of study also recognized the disciplinary and practical functions of arithmetic. That of Denver, Colorado, in 1914 (4) placed great emphasis upon training in attention, concentration, reasoning and judgment, clearness in thinking and accuracy of expression which result from the proper teaching of the subject. The course of study for Joplin, Missouri (9), in 1915 reflected the same trend of thought.

Similar ideas on the aims of teaching arithmetic are found in the texts of the period, particularly in those written prior to 1909. After that date the utilitarian or practical aim seems to have gained the place of prominence. An analysis of arithmetics published at the time indicates this trend, for, from the textual content are dropped such topics as progressions, circulating decimals, permutation and combination, alligation, position, barter, and practice. The following are given less emphasis than in the previous periods: factoring, denominate numbers, partnership, ratio and proportion. Some topics receive more emphasis than formerly; among these are percentage and its applications, stocks and bonds, mensuration, taxes and duties. Graphs and problem solving enter as new topics. Exercises on the latter had always, to a certain extent, been a topic in the arithmetic texts of the schools, but it was so merely as an application of what had been learned. During the period under discussion it came in as a separate topic and dealt with the actual teaching of how to solve problems, the steps required, and the vocabulary involved.

Most of the texts published between 1890 and 1919 are organized on the Spiral Plan, which consists in the grouping of numbers into spirals or circles in teaching the four fundamental



operations. The numbers in each spiral were taught in all four processes. Thus, the numbers in the first spiral ranged from one to ten, those in the second from one to twenty, those in the third from one to thirty, and so on. The four fundamental processes were then carried through the first spiral from one to ten; after this the complete process was again repeated with the numbers from one to twenty; and so on through each spiral. In this way the fundamentals occurred again and again with each succeeding spiral, but with each recurrence new and larger numbers were added. This plan of organization was due to a great extent to the findings in psychology which stressed repetition as one of the fundamental principles of learning.

In many of the texts, problems are centered around certain central themes or units of interest. In Smith's *Primary Arithmetic*, published in 1904, one reads headings such as these: "Our Light Houses," "The Fire Station," "The Milkman," "The Garden," "Playing Store," etc. In his *Practical Arithmetic* (1905) Smith centers problems around "Our American Cities," "Our Mines," and other practical topics. Watson and White in their *Arithmetic*, published in 1918, use such situations for problems as: "The Grape Culture," "The Sheep Ranch," "Dairying," "The City Street Department," and others.

Methods of teaching were naturally colored by the principles of Herbart, Dewey, and the psychologists of the period. The doctrine of interest was to a great extent misunderstood, and many teachers taught only those things which could be taught in an interesting and easy manner. Plays, games, and projects became in many instances ends in themselves, and everything involving the least bit of effort or difficulty was either avoided, passed over quickly, or completely eliminated. Number games as means of motivation assumed a place of prominence, particularly in the teaching of primary arithmetic. In 1912, David E. Smith, with a number of his students at Columbia University, published a list of games, rhymes, and recreational activities that could profitably be used in the teaching of number.

Thus, difficulties became "sugar-coated" and were given to the pupil as a sort of candied pill. Much of the teaching in the primary grades of the more progressive schools was done according to the project plan and method of correlation. Arithmetic

accordingly received but slight attention and much of the teaching done in that subject was merely of the incidental type.

Drill, nevertheless, continued to play its part, especially in those schools based on the S. R. Bond theory. Thorndike and his followers had reduced all learning to mere habit formation. They revolted against the idea of rationalizing in arithmetic. All fundamental operations and processes used in everyday life were, in their opinion, to become a matter of memorization and habituation. To develop such processes rationally, or to demand a reason for their procedure once it has been acquired, was to stir up unnecessary trouble, "trouble unprompted by any demands of actual efficiency."

In a study of the amount of time devoted to drill work during this period, Jessup (7) in 1914 reported that in 564 cities the average time devoted to drill in the several grades was as follows:

Grade One .....	43%	Grade Five .....	39%
Grade Two .....	50%	Grade Six .....	31%
Grade Three .....	53%	Grade Seven .....	22%
Grade Four .....	47%	Grade Eight .....	17%

The introduction of new subjects into the curriculum, the elimination of much of the old matter, methods of incidental teaching, all tended to shorten the time given to the study of arithmetic. It has been noted that in the preceding periods the subject ranked first in importance, occupying fully from one-half to one-third of all school time. Mann (10) claims that after 1860 there was a gradual decrease in the amount of time devoted to the study of arithmetic. He gives the following figures as representative of the trend of that time: In 1866 arithmetic occupied an average of 16.8% or 1,575 minutes per week; in 1904 the number dropped to 15.9% or 1,400 minutes per week; and in 1914 it fell to 12.9% or 1,103 minutes per week.

Jessup (7) found the following conditions prevalent in 1914:

Grade One .....	75 minutes per week
Grade Two .....	100 minutes per week
Grade Three .....	125 minutes per week
Grade Four .....	150 minutes per week
Grade Five .....	100 minutes per week
Grade Six .....	150 minutes per week
Grade Seven .....	150 minutes per week
Grade Eight .....	150 minutes per week

Although there may have been in some sections of the country a decrease in the amount of time devoted to arithmetical instruction, nevertheless, the above figures appear very favorable when compared with those of the present day.

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## EDUCATIONAL NOTES

### RETIREMENT PROVISIONS FOR THE LAY PROFESSORS IN OUR COLLEGES

In many of our Catholic colleges, especially in colleges under the control of Religious Orders, the lay faculty has been considered more or less a temporary expedient, pending the day when the Order would be able to staff the entire faculty. Today, especially in Catholic colleges and universities of complex organization, it is generally accepted that the lay faculty has come to stay. Many college administrators, even if they could do so, would not wish to dispense with the lay faculty which has proven its worth as a necessary complement to the Religious faculty. Vital interest and unselfish sacrifice in the cause of Catholic higher education are by no means limited to Religious. The lay men and women on the faculties of our Catholic colleges have served loyally and faithfully, side by side with their Religious brethren. There is need for greater recognition of their services, and at the same time there is room for more thoughtful concern about their present status and their future prospects.

A Religious teacher has no need to worry about provisions for his care in illness or old age. The "social security" laws of his community have provided for these contingencies. For him there may be no wage; neither is there a struggle for a living nor for the wherewith to maintain and educate a family. The lay teacher in the Catholic college has these problems to face, and he deserves to have therein the sympathetic understanding and cooperation of college administrators. The time is opportune, it seems to me, to consider ways and means of providing for the future welfare of our lay teachers. In the wake of the depression, "Social Security" has been widely discussed and acted upon. Our lay teachers cannot but be affected by much that they hear and read on the subject. They must be concerned when they know that Catholic colleges with no pension systems of their own have been exempted from participating in federal and state social security plans. This exemption was sought by the colleges themselves, not through any wish to shirk the responsibility of helping faculty members to provide for the future, but through a desire to avoid even the appearance of federal and state taxation. Now that the exemption has been granted,

there should be no avoiding the implied responsibility. As the principles behind social security legislation become more entrenched and better understood, undoubtedly a considerable moral pressure will be brought to bear on the colleges that have not made some financial provisions for faculty retirement. In the very nature of the case, the longer the delay in beginning a retirement annuity program, the more difficult and expensive it becomes. It seems the part of prudence, therefore, that administrators in Catholic colleges give this matter prompt and careful study.

When the college administrator takes up this study, three questions immediately present themselves:

1. Shall the annuity policies be handled by one of the commercial insurance companies, or by a company which makes a specialty of handling such matters for the teaching profession exclusively?

2. Shall all lay-faculty members be required to participate in the annuity provisions which the college may wish to establish, or shall participation be voluntary?

3. How can the teacher who already has behind him many years of service be cared for without prejudice to his years of service, and in a manner comparable to the younger man with an expectancy of many years of service yet ahead of him?

It is not my intention to attempt to discuss these questions at length. I shall content myself, for the most part, in recording the conclusions that were reached at Villanova College.

The impressive list of colleges that handle their pension programs through the specialized agency of the Teachers Insurance and Annuity Association of America, as compared to the very few colleges that use the policies of commercial insurance companies, was a strong inducement to answer the first question in favor of the T. I. A. A. Investigation of the history of this association, as well as interviews with administrators of colleges that use its policies influenced the college trustees to decide in favor of the T. I. A. A. On the other hand, a committee investigating for the faculty was very favorably impressed by the proposal of one of the commercial companies. The promises of a higher interest rate, future dividends, and a substantially greater accumulation at retirement age were very impressive, as compared to a lower rate of interest and no promise of dividend



accumulations on the part of the Teachers' Association. Upon a more critical analysis of the various figures, on a "guarantee" basis, it was found that even with a lower premium rate, a lower interest rate, the "guaranteed accumulation" in the Teachers' Association at the age of sixty-five was greater than in the case of the commercial company, because of the comparatively light overhead expenses and the consequent low service charge per \$100 of premium. The first question was therefore finally resolved by both trustees and faculty in favor of the policy of the specialized company.

Relative to the second question, it was decided by the Board of Trustees that a pension plan should be obligatory for all lay members of the faculty after the completion of two years of service. Although there is every reason to believe that the majority of faculty members would welcome annuity provisions on a contributory basis, it was felt that the college should be protected against the occasional improvident member of the faculty whose sudden physical disablement or need in old age might bring to bear moral pressure through friends and alumni to impel the college to give assistance to one who had failed to cooperate with the college in building up, through the years, funds for such an emergency. Such a situation would hardly be fair to the college or to other faculty members who had contributed equally with the college to make possible these annuity provisions.

The most difficult question to answer is: "What is the best way to make equitable provisions for the older men on the faculty?" Not every one will have the fortunate experience of a non-Catholic college which has just adopted a pension plan for its faculty. The president of this college recently explained to me that the problem in making adequate provisions for the older members of his faculty had presented no difficulty at all. A rich benefactor of the college agreed to handle all the expense of purchasing, outright, paid-up annuities in sufficient amounts to put the annuity provisions of the older faculty members on a basis of equality with those of the younger men. Through the generosity of this donor, his college was under the same expense, in the case of each faculty member, of contributing one-half of the premium based on a straight 10 per cent of salary. We may assume that not many Catholic colleges will have such a happy

experience in solving the problem of equalizing pension provisions.

Therefore, lump-sum contributions to purchase supplementary paid-up annuities will hardly be practical without the aid of a generous benefactor. The problem, no doubt, will have to be solved for older members of the faculty by postponing the retirement age, by increasing the amount of premium payments above the usual 10 per cent of salary or by a judicious combination of both. Having no rich subsidy to start a pension plan in motion, Villanova College found a solution to this problem by fixing on a minimum annuity of \$1,200, and thus working back to an appropriate monthly premium for each age, to be paid on a fifty-fifty contributory basis. In some cases, this means a monthly premium more than double the usual 10 per cent of salary, with the college matching dollar for dollar whatever additional payments the faculty member is willing to make, in order to produce the \$1,200 annuity. In the case of younger men, the payment of premiums on a 10 per cent salary basis may be kept stationary or may be reduced as salary increases, if it is not desired that the annuity should exceed a predetermined level.

The annuity problem will hardly be similar in all its phases in every college. The problems of each institution will need careful investigation and study, with a consequent lapse of months before a suitable plan can be actually put in operation.

Due to the fact that a great many colleges are now considering annuity programs, it is well that this topic is to come up for discussion at the next annual meeting of the College and University Department of the N.C.E.A. at Louisville, Kentucky. A careful reading, previous to that meeting, of the helpful literature that may be had for the asking from the Teachers Insurance and Annuity Association of America, 522 Fifth Avenue, New York, N. Y., will suggest pertinent questions and insure profitable discussion at the forthcoming meeting.

E. V. S.

#### 1937 C. U. SUMMER SCHOOL TO INCLUDE DRAMA ARTS COURSE

The preparation and training of those destined to play a part in the furtherance of a national Catholic theater movement in this country will be the primary object of a new course at the

Summer School of the Catholic University of America this year.

The course will be known as the Blackfriars' Institute of Dramatic Arts and will be given under the direction of the Rev. Dr. Urban Nagle, O.P., noted priest-playwright and founder of the national Blackfriars Guild movement.

Climaxing the course, which will be given throughout the duration of the Summer School, will be a National Theater Conference, to be held at the University Saturday and Sunday, August 7 and 8, in which Catholic leaders generally interested in the drama as a force in the Catholic apostolate will gather to discuss the various problems connected with the establishment of a nation-wide movement under Catholic auspices to supply an antidote to corrupt productions of the professional stage.

Notable speakers will be heard in the course of the two-day session. Among those scheduled to give addresses are:

Dr. Nagle, "Establishment of City-Wide Dramatic Groups"; the Rev. John McLarney, O.P., of Chicago, "Religious Origins of the Drama"; the Rev. Dr. Thomas A. Carey, O.P., of the Catholic University of America, "Understanding of the Emotions"; Emmet Lavery, well-known Catholic playwright, "A National Catholic Theater"; the Rev. Maurice O'Leary, O.P., of the Catholic University, "The Importance of Diction"; the Rev. Gilbert V. Hartke, O.P., of the Dominican House of Studies, this city, "Technical Aspects of the Theater"; Ann Ford, of the Theater Guild, New York, "Publicity as a Medium of Dramatic Development"; Dr. Arthur Deering, Professor of English at the Catholic University, "Looking Back at Broadway"; and Dr. James S. Ruby, Professor of English at Georgetown University, "Blackfriars in England."

Invitations to address the conference have been extended to Margaret Anglin, distinguished actress; George M. Cohan, veteran actor and playwright; R. Dana Skinner, dramatic critic; and Elizabeth G. Jordan, drama commentator of *America* and noted author.

The curriculum of the Dramatic Arts Course will deal with all phases of the drama and will be divided into a "triple theater," or into courses of training for the development of dramatic work among children, adolescents, and adults.

Carrying out the principle that the student learns by doing, the courses will include considerable laboratory work in the

various departments of the theater. Capping this laboratory work, a three-act play will be presented by the students at Washington's outdoor Sylvan Theater in the shadow of the Washington Monument the end of August.

The Children's Theater in the Institute will concern itself with the theory and practice of the drama according to the child mind. For such work children will be recruited to serve as subjects in the classroom and the theater laboratory. The Adolescent Theater will proceed upon a plan to instill within youth an ardent interest in a wholesome theater. Subjects for this course will be enlisted from the high schools of Washington. The Adult Theater will concern itself with advanced parochial societies and collegiate dramatic groups. Members of the Washington Chapter of the Blackfriars Guild will volunteer as subjects for this theater's laboratory. This group will present the play at the Sylvan Theater.

Dr. Nagle will give the courses in "Organizing and Directing the Little Theater" and in "Playwrighting." The courses in "Organizing and Directing the Adolescent Theater" and in "Stage Make-Up" will be given by Father Hartke. "Directing the Children's Theater" will be the subject of a course by the Misses Mary Olive O'Connell and Mary Crowley, of the Washington Chapter of the Blackfriars Guild. Dr. Ruby will give a course in "The History of the Drama."

Additional courses scheduled are as follows:

"Marionette Production," by Sister Jeanette; "The Modern Drama," by Dr. Paul J. Ketrick, of the Catholic University; "Development of the American Drama," by Dr. Deering; "English Drama before 1640," by Dr. Giles E. Dawson, Reference Librarian and Assistant in Research of the Folger Shakespeare Library, Washington; "The Psychology of the Emotions," by Dr. Carey; "Voice and Diction," by the Rev. P. J. O'Connor; and "Phonetics and Speech Defects," by Father O'Leary.

#### SURVEY OF THE FIELD

President Franklin D. Roosevelt, by Proclamation, has fixed April 14th as Pan American Day. Schools, colleges and universities, clubs, civic and commercial associations, and the public generally, observe the Day with appropriate ceremonies. Material for the use of groups and individuals planning to present

programs may be secured without cost by addressing the Pan American Union, Washington, D. C. . . . Sister Mary Martine, B.V.M., St. Mary's High School, 1031 S. Hoyne Ave., Chicago, Illinois, would appreciate receiving from Religious Orders for Women a list of the literary writings by members of their Order. The Sister writes as follows: "As the results of the research will be published, we are eager to give full credit to each Community, for, as far as we know, there has never been a published list of literary contributions of Catholic Religious women. . . . Important changes in the management of D. C. Heath and Company, well-known educational publishers with home office at Boston, took place on February 18. The resignation of Winfield S. Smyth as president became effective and he was succeeded by Dudley R. Cowles, vice-president since 1934 and manager of the Atlanta office of the company since 1909. M. B. Perry, who continues to hold the office of treasurer, succeeds Mr. Cowles as vice-president. . . . The Paris Study Group, under the direction of Miss Erin Samson of McLean, Virginia, announces a special summer trip to England, France and Belgium. Organized nine years ago, the Paris Study Group is affiliated with the major Catholic women's colleges throughout the United States and with the Sorbonne and Catholic University in Paris. . . . "You Bet Your Life," a review of America's shameful automobile accident record, may be obtained for the asking from The Travelers Insurance Company, Hartford, Conn. . . . Dr. Herbert Wright, Professor of International Law and Head of the Department of Politics at the Catholic University of America, is one of an advisory committee of two for a group of educational radio programs being presented by the U. S. Office of Education. The other member of the committee is Dr. Ben A. Arneson, Head of the Department of Political Science at American University, Washington, D. C. The radio programs, devoted to telling dramatically the development of the civil liberties contained in the Constitution's Bill of Rights, is part of the Office of Education's cooperation with the United States Constitution Sesquicentennial Celebration authorized by Congress. Dr. Wright and Dr. Arneson will advise the United States Commissioner of Education, Dr. John W. Studebaker, on the development of the entire program, edit scripts, and check contents for accuracy and appropriateness. The program series, entitled "Let Freedom

Ring," was inaugurated last month on more than 50 stations of the Columbia Broadcasting System. Following their presentation on the radio network, the scripts will be made available through the Office of Education Educational Script Exchange to schools, colleges and patriotic organizations for use in connection with local Constitution Sesquicentennial celebrations. . . . Dr. Jeremiah D. M. Ford, chairman of the Department of Romance Languages of Harvard University and Fellow of the American Academy of Arts and Sciences, was announced as recipient of the Laetare Medal, bestowed annually since 1883 by the University of Notre Dame upon an outstanding member of the Catholic laity. Recognized as the highest honor a Catholic layman can receive in the United States, similar award has previously been made to 54 distinguished leaders, ten of whom have been women. Traditionally, the name of the recipient is announced on Laetare Sunday, the fourth Sunday of Lent, a day set aside by the Church for rejoicing in anticipation of Easter. . . .

A dream cherished for many years will become a reality early this spring, when work on the new \$100,000 library, made possible through the generosity of friends, will commence at St. Bonaventure College. Plans are near completion and as soon as they are finished this much-needed addition to the rapidly growing college will become the latest project in the program of reconstruction made necessary by the fires of past years. . . . DePaul University, taught by the Vincentian Fathers, is preparing for a great expansion program in its loop school and on March 21 took over the entire second floor—9,000 square feet—of the building it now occupies. Air-conditioning will be installed and DePaul will be one of the first schools to experiment with air conditioned class rooms. . . . Brother Cantidius Thomas, F.S.C., former president of Manhattan College, died February 20, at St. Francis Hospital, New York, of a paralytic stroke within a few days of his sixty-ninth birthday. An outstanding figure in Catholic educational circles, Brother Thomas was president of the N.C.E.A. College Dept. for two years and served on the Committee for Standardization and Accreditation for over twenty years. It was under his administration that Manhattan College was transferred to its present site. In 1923, when the new set of buildings was opened, Brother Thomas had made possible the rapid expansion of Manhattan in its splendid new set-



ting. Today, there are six campus structures and a student body of 1,250. . . . The Rt. Rev. Valentine Kohlbeck, O.S.B., Abbot of St. Procopius Abbey, Lisle, Ill., and one of its earliest members, President of St. Procopius College, and for 50 years a leader in the religious, educational, and social life of the Czech Catholics of Chicago, died February 17, at St. Anthony Hospital, Chicago, on his seventy-third birthday. Following an illness of several weeks, death came to him in his eighteenth year as abbot, fiftieth year as priest, and fifty-fourth year as a monk of the Order of St. Benedict. . . . Funeral services were held in the chapel of Mercy Hospital, Chicago, February 22, for Sister Mary Frances O'Mahoney, a member of the Mercy Order of Sisters who taught at the first parochial school in Chicago. She was 83 years old and had been a teacher in the religious life for 63 years. Following her service at St. Mary's Church shortly after the Chicago fire in 1871 Sister Mary Frances pioneered in founding St. Patrick's School in South Chicago, where she taught 43 years. Sister Frances was a member of a prominent family of Waukegan, Ill. . . . Sister Mary Lorenzo Murphy, well-known educator in California, died at the motherhouse of the Sisters of Mercy, Burlingame, Calif. She was principal of Mercy High School in that city from 1931, when the institution was opened, until her death, February 27. . . . Funeral services for the Rt. Rev. Msgr. John W. McMahon, the eldest alumnus of the North American College in Rome and a charter member of its alumni association, who died February 24, at the age of 90 years, were held February 27, in St. Mary's Church, Charlestown, Mass., of which he was long pastor. . . . The Rev. John E. Barlow, S.J., associate professor of philosophy at Xavier University, died February 25, following a paralytic stroke which he suffered while addressing a class. Born in Detroit, he had been a member of the Society of Jesus for 43 years. A sister, a Dominican nun, whose name in religion is Sister Mary of the Blessed Sacrament, is stationed in Detroit. . . . The fourth National Catechetical Congress of the Confraternity of Christian Doctrine will be held in St. Louis at Hotel Coronado, October 9-12, 1937.

## REVIEWS AND NOTICES

**The Saints and Social Work**, by Mary Elizabeth Walsh, Ph.D.  
Silver Spring, Maryland, The Preservation of the Faith, 1937,  
Pp. viii+199.

This book is not an adverse criticism of social work as carried on along scientific lines. The author says (p. 14): "This study does not criticize social work in general. It does criticize naturalistic social work!" In fact, the major motive of the present volume is to develop a successful synthesis between scientific techniques and the theological virtue of Christian charity. Miss Walsh is enthusiastic both in her zeal for social work among the poor and in her eagerness to adorn it with the virtues and supernatural motivation of the saints. She has selected twenty-five individuals, of whom nine are saints and sixteen beati who died not earlier than January 1, 1835, and whose beatification or canonization occurred not later than January 1, 1935. This group presents a very good cross-section nationally, geographically, and so to speak by types of sanctity of the whole of western civilization.

Many good points are made in favor of the saints as contrasted with the philanthropist or the modern coldly scientific social worker, some external and some internal. She makes a good point in showing that the professional standard of the social worker requires a person set apart. It is not like an ordinary profession. Other sciences and professions are followed by the laity; but in a special manner the work for the poor has been and now is largely a responsibility of the religious communities. In modern bureaus of charity the laity are assuming a larger and larger place. If this process of laicization means the limitation of the religious spirit, it will not only do much harm but destroy Christian charity.

The writer has sought to be extremely careful in matters bearing on Theology. In her introduction she states that Dr. Furfey gave advice and criticism on matters of Theology and Sociology. The difficulty of stating Christian teaching accurately is illustrated on page 3, where we read, "The motive of Christian charity is the love of God." The theology of Tanqueray is quoted to that effect. However, Christian charity is love of God; its motive is God himself as the supreme good; it is pre-

cisely this which is said in the reference given to Tanqueray. We must distinguish the charity from its motive.

A very splendid contribution to Catholic knowledge is made by bringing out the social program of the Saints. The Saints had a program not only for the individual poor, but for bettering the conditions of the poor in general. They had a definite philosophy of society. The poor were their friends; they gave them the best that they had, and in the giving showed every mark of politeness, respect and affection. They loved them with a warm love; their charity extended to strangers and enemies as well as to friends, to evil-doers and to the undeserving. The enthusiasm of the author carries her into the field of superlatives; her heroes are the greatest; the Cure d'Ars is the poorest, shabbiest, etc., priest that the world has ever known.

It is not denied that organized social work is better than the mere giving of alms. The Saints show a scientific point of view in methods of investigation and diagnosis. They recognized special problems and did extraordinary hospital service. There are many interesting sidelights; for example, the love of St. John Bosco and Peter Eymard for cab-drivers—they gave them generous tips and warm meals.

The author is somewhat in rebellion against our present staid charitable mediocrity; we are not sufficiently heroic. The Christian social worker must cut the strings of red tape and defy the lines of artificially constructed social levels. One valuable remark is (p. 153): "The Christian social worker will have to maintain freedom from Community Chest restrictions."

The book suffers from some indifferent proof-reading. On page 3 quotations are not closed; page ten, "answer" is divided "ans-wer"; the exclamation point is used rather frequently for a doctoral dissertation. "Her" is used almost invariably for the social worker: is there no place for men in this field? On page 182, the year 1893 should read 1793 and 1895 should read 1795. On page 186, the year 1874 should read 1774. These are small things in a work important and valuable.

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**Social Biology: A Treatise for Secondary Schools**, by Everett P. Walton and Philip E. Foss. Philadelphia: P. Blakiston's Son & Co., Inc., 1936. Pp. xv + 572.

An eminently practical and teachable book is this biology text, based on sound pedagogy and actual classroom experience. To quote from the preface: "Our experience leads us to believe that the best way to arouse interest in the mind of the adolescent boy or girl is by induction, and that a slightly imaginative appeal is essential for inspiring and maintaining that interest. In other words, it is not only a case of 'leading the horse to water,' but the water must be made so attractive that a thirst will be induced, if one is not already present." A bit of homely but sound educational philosophy.

The authors proceed on the theory that in every secondary school there are numbers of pupils without any aspirations for collegiate or professional pursuits, but with a keen interest in the manifestations of life about them. For such as these the authors try to interpret the phenomena of animate nature; and in so doing they do not lose sight of "such important concepts as the scientific method of approach to life's problems, the relationship between biology and the other sciences, and the practical applications of biological facts."

Perhaps it was lack of space, perhaps innate modesty that prevented them from listing some of the excellent features of their joint product. In any case, the classroom teacher will be happy to note in the text the following conspicuous details:

1. The subject matter divided into units, more or less complete in themselves, permitting the omission of the more difficult or the less important phases of the study.

2. Lists of interesting projects, most of them closely related to the actual life of the pupils.

3. Review questions of the problem type, offering a real challenge, even to the brighter pupils.

4. Unusual words listed for definition—an excellent device for vocabulary building.

5. Paragraph heads and important words in the text printed in bold-face type.

6. Pronunciation of difficult technical terms indicated in the text.

7. Use of simple, intelligible, and picturesque language.

8. An abundance of pictorial illustrations—360 in number—most of them reproductions from actual photographs.

9. A double-column index of 33 pages.

10. Attractive, durable, washable cloth binding.

It is easy to see that a textbook embodying so many practical features could have been compiled only by practical classroom teachers. The fact is that it is the work of humble school-masters connected with the biology department of the Hartford (Connecticut) Public High School, who had the good sense, however, to avail themselves of expert advice and criticism in producing a textbook that should prove a boon to the harassed teacher of high-school biology.

FERDINAND B. GRUEN, O.F.M.

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**A Textbook of Organic Chemistry for Students of the Medical Sciences**, by Hugh C. Muldoon. Philadelphia: P. Blakiston's Son & Co., Inc., 1936. Pp. xv + 590.

To a beginner's course in organic chemistry for pre-medical students Hugh C. Muldoon's text is admirably suited. In selection and organization of materials, in method and style of presentation it reveals an intimate acquaintance with the needs and limitations of the rather large group of undergraduates preparing for the study of medicine and related sciences. In its thirty-two compact chapters, it leaves little unexplained that the beginning student of medicine needs to know about organic chemistry. At the same time, it contains enough material of a general nature to meet the requirements of a regular full year's course for other than pre-medical students.

By its consistent emphasis on the relationship between chemistry and the medical sciences and by its liberal use of terms and illustrations from these sciences, it succeeds in vitalizing a study subject which, as frequently taught, has little appeal to the interests of undergraduates and still less relation to their actual or future needs. With this textbook for a guide, the student need no longer grope through a labyrinth of, to him, hopelessly intricate and largely meaningless formulas and experiments, so called. This definiteness and singleness of purpose constitute one of its chief merits.

Another outstanding feature is its simplicity and clarity of style. Even the merest layman or tyro in the science of chem-

istry should have no difficulty in following the process of its development as here outlined. The author never loses sight of the fact that he is dealing with beginners; and though explicit, he is never prolix. Almost any paragraph selected at random from the book will serve to illustrate this point. Here is one found on page 149:

"Glycerin has a sweet taste. It is not poisonous. It is miscible with water in all proportions. These three properties are frequently to be noted in compounds which contain a relatively large number of hydroxyl groups. Although it is derived from fats and fixed oils, glycerin is insoluble in them. It does mix with chloroform, ether, or petroleum benzin. It is a good solvent for bromine, iodine, and the fixed alkalies. It has an antiseptic and preservative action."

The sentences in this paragraph contain on an average fewer than ten words. A textbook written in language so simple ought to go a long way in disabusing the student who is under the impression that chemistry is an esoteric science serving no other purpose than that of mystification.

The usefulness of the book is further enhanced by a glossary of commonly used medical and pharmaceutical terms and by a very complete index. The questions contained in the "Exercises" are, for the most part, review questions; but they serve to emphasize the salient points in each chapter.

This second edition represents a thorough rewriting of an eminently useful and deservedly popular text. Perhaps in the next edition the author would do well to elaborate in a separate introductory chapter the story of the development of organic chemistry and of its contributions to modern medicine. It is a story too little known even by specialists in the field.

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**Religions of Mankind**, by Otto Karrer. Translated by E. I. Watkin. New York: Sheed & Ward, 1936. Pp. ix + 291

Primitive religion and the wider subject, comparative religion are gaining an increasing amount of attention. Religion presents itself in varied forms at the changing levels of human mental development. There is religion and religions. The majority of men today want to cast off the shackles of religious controversy and to disclaim adhesion to any of the contending



sects. The apologetic of the Catholic, which means the universal, Church must meet this rather intelligent position with an examination of all religion sufficiently clear and sufficiently thorough to establish her claim to truth and at the same time to indicate her view of the reconciliation of truth, justice and tolerance. For this purpose, this book is devised remarkably well. It states plainly, in a way that obviously satisfies all claims for the rights of an honestly erroneous conscience, the Catholic and Christian view of the moral position of those outside the Church; justice and truth require that religion and moral aspiration, found throughout the human race, be recognized as a fact, no matter where or by whom taught.

The position that all men who are to be saved must either see the revealed truths of Christianity or be convicted of bad faith is untenable. We cannot maintain even in these days that the Gospel has been sufficiently preached to all men so that those who accept the truth will be saved and those who "deny, misinterpret, doubt it or keep silence will be lost, however noble their character in other respects may be" (p. 4). As early as the year 96 A.D., Clement of Rome, writing to the Corinthians, pointed out that "in every age of the world and in every generation the Lord has made purification and conversion possible to all who sincerely turn to Him." Another Pope, Clement XI, in 1713 condemned as rash and heretical the proposition of the Jansenist Quesnel that "no grace is bestowed outside the (visible) Church."

Karrer has given us, however, much more than a dogmatic and historical vindication of this position of the Church. He finds religion in all mankind, and admirable prayer among peoples who do not know the name of Christ, or, if they know it, have not yet come to understand the religion for which it stands. The origin of religion, like the origin of forms of worship, lies deeper in the nature of man than even the acceptance of Revelation. It is embedded in the very reception of being and could be found therein were man never raised to a supernatural state. This does not mean indifferentism, nor the denial of the necessity of the supernatural in revelation and in grace. We have little knowledge of prehistoric man: we can only say that, under the conditions of troglodyte life, even the greatest genius would have had little play for his capacity.

Chapter V gives a useful summary of a number of theories of primitive religion; the features common to all forms of religion, like confession of sin in trust of pardon, are especially pointed out. The expectation of deliverance, containing at least a grain of Messianic hope, is almost universal; the conviction of God as a God of mercy and forgiveness is part of our racial inheritance. In the analysis of later developments of religion in historic time the author finds a much more difficult problem. He is then more distinctly argumentative, and successfully makes a case for the possible conscientious position of the unbeliever. A point that needs to be stressed in our day is well stated on page 177: "From the religious point of view it is not a matter of decisive importance to the individual whether he belongs to a higher or lower culture. His religious value is independent of his intellectual ability, at least in so far as "God is no respecter of persons," and "hath chosen the base things of the world."

The bibliography reveals the paucity of works in English in this field. The books listed are almost 100 per cent in German. Occasionally a French title appears, and almost alone in English we find Chesterton's *Everlasting Man*. The presentation of this translation should be a stimulus to greater effort.

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**The Methodology of Educational Research**, by Carter V. Good, A. S. Barr and Douglas E. Scates. New York: D. Appleton-Century Company. 1936. Pp. xxi + 882.

Professors Good, Barr, and Scates have written and compiled this sizable guide to the methods of research in education (though it has marked value for seachers and researchers in any of the social sciences) because they believe that competent educational workers should be contributors as producers or consumers of research in the solution of professional problems and that teachers in the field need practical advice about problems to be done and how to attempt their solution in accordance with acceptable and tested methods of research. They are quite right, for good work in the social relationships and in practical problems of teaching can be done in the field by active teachers quite as well as by the worker in a university or a research bureau.

And a book of this type should not only afford technical knowledge but take the mystery out of simple research which is chiefly a combination of common sense, intelligence, and laboriousness and which should be conducted with honesty, courage, toleration, and detachment—certainly a more tolerant note than is indicated in the paragraph on the appeal to authority: "For centuries the church settled not only questions of faith, but such secular problems as marriage and divorce, recreation, and the movement of heavenly bodies. The church gave its sanction to the scientific statements which harmonized with its beliefs and placed all others under ban as heretical." However, in general the introductory chapter on the nature of scientific thinking should be valuable for a student beginning graduate or research studies.

There is advice with regard to the selection of a problem and possibilities of research in the domain of education with hints that the student who chooses his own problem instead of accepting an assignment is the one who indicates intellectual independence. No student should read a chapter or an article without seeing possibilities for further study, research and improvement. The statement that a student should consider "every obstacle an opportunity for the exercise of ingenuity instead of an insuperable barrier" recalls the dictum of George Burton Adams in his seminar in "mediaeval institutions" at Yale University that "your difficulties are your starting points." Without difficulty, there is no problem, merely a subject which permits "rehashing."

Chapters on the survey of related information, classification of research methods, historical method, questionnaire-research, survey methods, experimental methods, analysis of data, interpretation of results, preparation of research, reviewing books, supervision of research workers, doctorates and masterates in education, and hints as to needed research in education—these are all most instructive to beginner or mature worker. Each chapter is provided with long, selected bibliographies of books and articles as a supplement to footnotes and lists of research aids in education and its allied subjects. Any student who peruses this volume will see that there is more in American education than tests and measurements, unit problems, and "yes and no" answers to the riddles of life. Indeed, he may strike upon the idea that teachers teach pupils not merely subjects or that research is not necessarily divorced from humanism. One is pleased to note that

this veritable encyclopedia does not entirely overlook Catholic publications or the contributions of the Catholic University.

One cannot refrain from suggesting that in the history of American Catholic education there are innumerable research problems for the doctorate or the masterate in the history of Catholic parochial and secondary education in the various states, in the histories of Catholic colleges many of which are approaching their centennial years, in the philosophical views of leading Catholic educators, in the origin of parochial schools, in the contributions of communities, in the question of state aid, in political hostility, and in the relationship with governmental and standardizing agencies.

RICHARD J. PURCELL.

### Books Received

#### *Educational*

Carnegie Foundation for the Advancement of Teaching: *Examinations and Their Substitutes in the United States*. New York: The Carnegie Foundation for the Advancement of Teaching, 522 Fifth Ave. Pp. 183. Gratis.

*Conference on the Major Factors in the Problems of Youth*. New York: Department of Psychology, Fordham University Graduate School. Pp. 113.

Bear, Robert M., Ph.D.: *The Social Functions of Education*. New York: The Macmillan Company. Pp. xiii+434. Price, \$2.25.

Knoebber, Sr. Mildred: *The Self-Revelation of the Adolescent Girl*. Milwaukee: The Bruce Publishing Company. Pp. xiii+206. Price, \$2.00.

Lord, Elizabeth Evans, Ph.D.: *Children Handicapped by Cerebral Palsy*. New York: The Commonwealth Fund. Pp. 104. Price, \$1.25.

Taylor, Earl A.: *Controlled Reading*. Chicago: The University of Chicago Press. Pp. xxviii+367. Price, \$3.50.

*The Teacher and Society*. The First Yearbook of the John Dewey Society. New York: D. Appleton Century Company. Pp. 360. Price, \$2.50.

Walsh, Dom Francis Augustine, Ph.D.: *The Priest, God and The World*. New York: Benziger Brothers. Pp. xiv+154. Price, \$1.50.

## Textbooks

Baker, Florence M.: *Las Cuevas De Artá*. A Tale of Mallorca. Boston: D. C. Heath and Company. Pp. 84.

Barrows, Harlan H., and Parker, Edith Putnam: *Geography Series—United States and Canada; Europe and Asia; Journeys in Distant Lands*. New York: Silver Burdett Company. Pp. 296; 280; 166. Price, \$1.44; \$1.44; \$0.96.

*Black Gold*. The Story of Petroleum. Chicago: Young & Phelps, 820 North Michigan Avenue. Pp. 30.

Boggs, Ralph S.: *Outline History of Spanish Literature*. Boston: D. C. Heath and Company. Pp. 154.

Brennan, Robert Edward, O.P., Ph.D.: *General Psychology*. New York: The Macmillan Company. Pp. xxi + 509. Price, \$3.00.

Castillo, Carlos and Sparkman, Colley F., Editors: *La buena-aventura y otros cuentos*. Boston: D. C. Heath and Company. Pp. 56.

Castillo, Carlos and Sparkman, Colley F., Editors: *Sigamos leyendo*. Eight Spanish Stories. Boston: D. C. Heath and Company. Pp. 58.

Clark, Donald Lemen and Hoover, Merle M.: *Sentence Building*. New York: Silver Burdett Company. Pp. 126. Price, \$0.60.

Colligan, J. J., S.J.: *Cosmology*. A Textbook for Colleges. New York: Fordham University Press. Pp. 95.

Cox, Ignatius W., S.J., Ph.D.: *Liberty, Its Use and Abuse*. Vol. II. Applied Principles of Ethics. New York: Fordham University Press. Pp. 273.

DeBrodes, Pauline: *De L'Espirit*. A Book of Conversational French. New York: Oxford University Press. Pp. 207. Price, \$0.95.

Kingsbury, Howard B., M.A., and Wallace, R. R., M.A.: *Second-year Algebra*. Milwaukee: The Bruce Publishing Company. Pp. 428. Price, \$1.05.

Patterson, K. B., and Hickson, A. O.: *Plane Trigonometry*. New York: F. S. Crofts & Co. Pp. 219. Price, \$1.75.

Renaud, Jean Joseph: *Les Deux Idoles*. Boston: D. C. Heath and Company. Pp. 241.

Stanbach, Charles N.: *How To Study Languages*. Boston: D. C. Heath and Company. Pp. 24.

Thompson, James M.: *Business Practice Test*. Yonkers-on-Hudson, New York: World Book Company. Pp. 14. Specimen Set Price, \$0.20.

### General

Cassidy, Rev. James F., B.A.: *Christ and Littleness*. New York: Benziger Brothers. Pp. 150. Price, \$1.50.

Hegedues, Rowland: *A Banker Meets Jesus*. New York: E. P. Dutton & Co. Pp. 96. Price, \$1.00.

Kenyon, Sir Frederick: *The Story of the Bible*. A Popular Account of How the Bible Came Down to Us. New York: E. P. Dutton & Co. Pp. 159. Price, \$1.50.

Müller, Dr. Michael: *St. Francis de Sales*. New York: Sheed & Ward. Pp. x + 226. Price, \$2.25.

Quigley, Martin: *Decency in Motion Pictures*. New York: The Macmillan Company. Pp. 100. Price, \$1.00.

Sause, Bernard A., O.S.B.: *Why Catholic Marriage is Different*. St. Louis, Mo.: B. Herder Book Co. Pp. 225. Price, \$2.00.

Scott, Cyril: *The Greater Awareness*. Sequel to "An Outline of Modern Occultism." New York: E. P. Dutton & Co. Pp. xii + 243. Price, \$1.75.

Vandeur, Dom Eugène, Translated from the French by Clara Morris Rumball, M.A.: *The Holy Sacrifice of the Mass*. New York: Benziger Brothers. Pp. xxxi + 308. Price, \$2.00.

### Pamphlets

*Children's Reparation to Their Mother*. A Plea for Justice to Mary by a West Indian Bishop. St. Louis, Mo.: Central Bureau Press, 3835 Westminster Place. Pp. 19. Price, \$0.10.

Jorgensen, T. N., S.J.: *Angels at Our Side*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 36. Price, \$0.10.

Murphy, Robert J., C.S.P. and Lenz, Cecelia: *Thy Will Be Done*. A Drama of Passion Time. New York: Samuel French, 25 West 45th St. Pp. 42. Price, \$0.25.

*Today's Threat to Man's Liberties*. With a Proposal for their Defense. Chicago, Ill.: National Catholic Alumni Federation, 58 East Washington St. Pp. 44.